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COMMUNICATIONS.

For the Western Recorder.

THE VALUE OF THE SOUL.—No. III.

"What shall a man give in exchange for his soul?"—Matt. xvi, 26.

Having surveyed, in a cursory manner, the capacity of the soul, and the good it can accomplish, let us look at the good which it is capable of enjoying.

In the first moments of its existence, doubtless, the soul is capable of feeling a degree of pleasure and of pain; but the amount must be very small; nothing, or next to nothing, when compared with what it will feel in future days, or in eternity.

As the infant increases in years and knowledge, its capacity and strength increase. It becomes capable of enjoying greater degrees of pleasure, and of suffering greater degrees of pain. Its increase of knowledge augments its capacity for pleasure and pain.—This we know to be true, from observation and experience. We both see and feel, that as knowledge increases, the mind becomes enlarged, and that the mind is thus rendered capable of enjoying and of suffering more. Whereas the idiot, whose mind grows not with his years, does not appear to enjoy or suffer more than when he was in a state of infancy.

Take then the soul that is converted unto God; that is well educated, disciplined and cultivated; that is filled, and is still filling itself, with proper knowledge; that loves good with all the heart; that trusts alone in Jesus Christ; that labours wholly for the Lord; that soul enjoys a high degree of real blessedness, here in the body; here in a vale of tears; while it is absent from the Lord; while it is on its pilgrimage, passing through an enemy's country, and while, at the best, it sees through a glass darkly.

Now watch its future history. Trace its footsteps onward, till it reaches the boundary which divides eternity from time. Then listen to its voice, as it bids farewell to earth; as it steps across the line; as it enters into eternity. Hear it exclaim, "I am going home. Angels—Jesus—glory!" Who can count its joys? Who can measure its comforts? Who can describe its glory—glory just beginning?—Its latest gasp, its final groan, is—"glory!" What shall a man exchange for such a soul as this? and what is equal to its value? But this is only the faint beginning. Open the eye of faith; apply the gospel telescope; look through the veil; see angels ready to associate with it; to bid it welcome to their society; to accompany it up to paradise; to introduce it into heaven; to leave it there with all the saints above, with Jesus and the Father; and then return to convoy home from earth, another and another soul, to the end of time.

Look again! See that happy spirit, made perfect, and mingling with the multitudes that throng the courts of heaven! See it approach the throne of God, having entered the holiest of all, by the blood of Jesus. See Jesus look, with infinite love, on this purchase of his blood, and bid it welcome to *his* throne forever. See it prostrate at the feet of Jesus, but looking up to him with perfect confidence—gazing on his glories with inconceivable delight. See it stretch out its hands, once filthy and stained with blood, but now made clean by the blood of the Lamb. See it take the golden harp. Hear it touch the trembling string. Listen to its sweetest notes, while with seraphic voice it sings, "Worthy is the Lamb." Hark! The whole choir of heaven, earth and sea, now join it, and swell the song—"Blessing, and honour, and glory, and power, unto him that sitteth upon the throne, and unto the Lamb for ever and ever!"

The song, the triumph, the joy, the glory, of that redeemed soul, have now begun.—The light of eternity has just broken upon its sight. The realities of the world to come have just become visible. It has only just now discovered the full glories of heaven. The beams of the Sun of righteousness have now, for the first time, completely illuminated that soul. It is "filled with all the fulness of God." It never before came entirely up to the fountain head; never before drank a full and perfect draught of the water of life.

That blessed soul has now an eternity before it, in which it will drink the waters of life, and grow in knowledge, in degrees of holiness, and happiness, and glory; and this for eternity. Its powers will forever increase. The velocity of its upward, onward flight will forever quicken. It will draw nearer, and nearer, and *nearer*, to God, as it soars & rises, with ever increasing activity. Its vision will become clearer; its perception quicker and stronger. Its powers of comprehension will expand. It will stretch its scrutinising glance farther and farther into the measureless expanse of infinity. It will see and feel more and more of God, of his wisdom, power, love, and grace, and mercy, as it rises and draws nearer to him. This will call forth the utmost ardour of its affections. It will light up new discoveries, new desires, and, if I may so speak, kindle up new fires in the soul; and all these things with an ever increasing rapidity. It will burn with the utmost love and gratitude. It will forever overflow with joy. It will be melted, and forever melting down, with love. It will be swallowed up in God, and yet retain the clearest consciousness of its own personal existence, while it bathes in a boundless sea of love, the love of God to man.

Look at that soul. It has heaven all around it; yet it is a world of its own, and has a heaven within itself; for it is "filled with all the fulness of God." Look at it again, some ages of ages hence. What is it now? A world enlarged to an extent that is marvellous; a heaven in itself, almost without measure. When countless ages shall have rolled away, then look again! In its greatness, glory, and blessedness, it far surpasses in brightness all that any mortal ever yet conceived of God.

But is it now a God? No. Compared with its Maker, (tho' always growing faster, and still faster—coming nearer to, and being more like God), it is, and always will be, less than a drop to the ocean, a mere point in boundless space, lost, most blessedly, in the endless contemplation of the infinitely unknown God. Who would be willing to have such a soul as this destroyed? Yet, "What shall a man give in exchange for his soul?"

V. D. M.

For the Western Recorder.

ARE RELIGIOUS TEACHERS SUFFICIENTLY CAUTIOUS?

The idea of God, as it stands in the minds of men at large, depends upon the representation of his character given by their religious teachers. Hence the Socinian, Unitarian, or Universalist, has one God; the Arminian another, the high Calvinist another, and so through the whole circle of theological sects. To all practical ends, there are as many gods as there are different conceptions of the true God. We need only ascertain a man's views of his Maker, to know the general course of his thoughts, feelings, and actions, in regard to all the important concerns of his life. How great, then, is the responsibility of those who profess *to describe the character of God!* There are several important things requisite in every man who makes the attempt. He must be a true friend of God; otherwise he will take no pains to set his character in its true light. Thousands of preachers, who have entered the sacred desk without this qualification, have carelessly asserted almost anything respecting him that suited their own fancy, instead of aiming to give the exact and faithful description, which a man gives of his friend, when he wishes to have his character rightly appreciated. The man who does not feel that he holds communion with his Maker, and consequently must communicate to him all his own proceedings in the most unreserved manner, will be much in the condition of one who draws an imaginary character of some person, with whom he never expects to hold the remotest intercourse. Such a character may be drawn at random, and no harm ensue between the individuals; but not so if they are to meet frequently and share the knowledge of each other's proceedings.

The man who attempts to draw the character of his Maker, ought to have sufficient intercourse with him to be familiar with all those traits of character that become subjects of description. There must be intercourse of a nearer kind than is enjoyed merely in the contemplation of his works, or simply reading his word. We cannot, by such means alone, acquire any very accurate knowledge even of a fellow creature, much less of a being so different from all others with whom we are acquainted. That fervent and believing prayer, which seems to surround one with an atmosphere of Deity, is, in this case, indispensibly necessary. In no other way can our apprehensions of God be such as to give us a key to the language of his word. Language is not a perfect medium of communication; it often needs auxiliary means, and supposes an intimate sympathy between those who employ it as a mode of interchanging ideas.

Another point is of great consequence. Since the character of God is to be drawn in human language, how shall the teacher of religion be secure in use of language, so as to avoid conveying false impressions to the unenlightened mind? The scriptures seem the only sure guide. We are not, certainly, to be confined to its exact expressions in form, but we are in kind. The scriptures, for example, represent God as employing the external organs of a human being. Human wisdom often tells us, this is degrading the divine nature; making God a corporeal being, and destructive to the pure conception of his spirituality. But we should act most rashly to adopt the language of metaphysics in this case, as in many others that could be easily named.

I offer a single other thought. We all have soon to give in our reports to God, of the manner in which we have dealt with his character. If, then, we give false ideas of it; if we conceal any of his attributes; if we sacrifice justice to mercy, or the idea of his free and general offers of life to a dogma of the schools, we shall at some time stand terribly abashed in his presence. Can we, as individuals, go boldly before him, and report exactly the manner in which we have described him to our fellow men?

C. S. A.

From the Philadelphian.

REVIEW AND VINDICATION.—No. II.

"The present state of the Presbyterian Church—*No.* 1, *Christian Advocate, July*, 1831."

Mr. Editor.—My present communication will be devoted principally to the description given by the Christian Advocate, of the *New School*, or more properly speaking, of the *Low Church Presbyterians*. "The second class," we are informed, ("*second*" in this arrangement, for they were *first* in point of numbers), "consists of those, who, generally at least, profess to receive and adopt the standards of the presbyterian church, as sincerely as those of the first class." The "rumour" which the editor tells us he has "heard," but does "not credit," I shall not transcribe. "But what admits of no doubt," continues the Advocate, "is that some—yet we think not all, nor even a majority—who belong to that class, separate that part of the doctrinal portion of our standards which is entitled *The Confession of Faith*, from that part which consists of the *Larger and Shorter Catechisms*, and consider their ordination engagements as relating solely to the former, and not at all to the latter. The whole of this class, however, as far as we know, maintain that the doctrinal standards of our church ought to receive a far greater latitude of construction, than that which is contended for by those of the first class. They say it "was the system of doctrine taught in the holy scriptures," which in their ordination engagements, they professed to believe was contained in the confession of faith of our church; and that it was in this view only that they received and adopted it: And some of them think and say explicitly, that the reception and adoption of a formulary, as containing a *system* of truth, neither implies that it embraces *all* important truth, nor that it may not contain *some* important error." We are farther informed, that "the most of those included in this class, perhaps the whole, seem to us to think, that ministers of the gospel who adopt the whole system of Dr. Hopkins, or the whole system of Dr. Emmons, or the whole system of Dr. Murdock, or the whole system of Dr. Taylor, and Mr. Fitch, of New-Haven, and who preach and print the same, ought not to be subjected to any discipline of the presbyterian church, for so doing."

This is the most suitable place for a few remarks on these quotations from the Advocate, before I cite the attention of the reader to that part of the editor's description which relates to "church government and order." As to the charge, "that "*some*," "*not all*," "*nor even a majority*," (this is certainly taking a very liberal range), of the Low Church, "consider their ordination engagements as relating solely to *The Confession of Faith*," as distinguished from "*The Larger and Shorter Catechisms*," I reply, that this question seems not to have been much agitated, at least among those brethren with whom I have associated. It was entirely new to many when presented, by way of reference, by the Presbytery of Philadelphia, to the last General Assembly. It would be unjust, to tax the Low Church Presbyterians, either as a body or in part, with *rejecting* the catechisms. I do not hesitate to say, that in my opinion, they contain the same *scheme* of doctrine contained in the confession of faith; and I consider them as I do *this confession*, "as containing the system of doctrine taught in the holy scriptures." But with this frank and full expression of my own views, I can readily see, that the question may be very honestly propounded, whether the *Larger and Shorter Catechisms* are included in the ordination vows? In the language of the Advocate, it is an inquiry respecting a minister's "*ordination* engagements;" that is, "*engagements*" entered into or assumed at his "*ordination*." "Engagement," says Dr. Webster, is "*obligation* by agreement or contract. Men are often more ready to make *engagements* than to fulfil them."—This is directly in point. Now let us look at this matter somewhat minutely. Here is a volume, comprising several hundred pages, entitled, "The Constitution of the Presbyterian Church." This volume consists of several distinct parts—"*The Confession of Faith*," "*The Catechisms*," "*The Form of Government*," "*The Discipline*," and "*The Directory for Worship*." In the answer to *one question*, the minister receives and adopts "*The Confession of Faith*;" in answer to *another*, he approves of "The *Government* and *Discipline* of the Presbyterian Church." Now let the inquiry be fairly met, Why is a minister, at his ordination, expressly required to receive the Confession of Faith, the Government and the Discipline, while nothing is said respecting the Catechisms and the Directory for Worship? As to *The Directory*, it may be answered, that, except so far as it contains doctrines that are elsewhere enforced and received, it is a mere outline of *the manner* in which certain services are to be performed, and is to be considered in the nature or relation of *advice*. Hence no question in reference to this position, was demanded by the circumstances of the case. But why are the *Catechisms* not embraced in the questions, if they were intended to be included in the "*ordination engagements?*" As it respects *The Confession of Faith, the Government, and the Discipline*, there is an express *ordination engagement*; there is "obligation by agreement or contract." But can the same be said in relation to the Catechisms? If so, in what words is this *agreement* or *contract* expressed? It does appear to me, that if the *intention* was to include the catechisms, equally with the other portions expressly named, there was an *amazing oversight* in the framers of the constitution, that the catchisms were passed by in profound and mysterious silence. To what conclusion shall we be conducted, if we apply the same reasoning to this subject, which the editor employed in attempting to prove that *committee men* were not entitled to a seat in the General Assembly? By certain stipulations, which I shall have occasion to consider more critically hereafter, a "*committee man*" may have "*the same right to sit and act in the Presbytery, as a ruling elder*." Here, the "*Presbytery*" is expressly named, and nothing is said of the *Synod* or *Assembly*; and by an authorised principle of legal interpretation, it was contended by the editor and others, that we ought to consider this committee man as *excluded* from the last mentioned bodies. In what predicament will this rule of legal construction place the *Catechisms?* In his "*ordination* engagements," the minister expressly adopts *The Confession of Faith;* and then expressly approves of the *Government* and *Discipline*: And as to *The Larger and Shorter Catechisms*, he makes "no *engagement*," for he says *nothing!* In all these stipulations, they are left to slumber in a dead silence. The editor's legal rule, instead of *embracing*, would *exclude* them. How these catechisms come to be placed in this situation, I know not; and it is a subject on which I have no zeal. But in order to guard against the possibility of misapprehension, I again say, that I am willing to estimate, and do estimate, the Larger and Shorter Catechisms just as I do *The Confession of Faith*, "as containing the *system* of doctrine taught in the holy scriptures." Indeed, I have long admired the happy manner in which many of the precious and sublime truths of revelation, are presented and illustrated in these summaries. But my views of the intrinsic character and merits of the catechisms, is a matter widely different from the question whether the reception and adoption of *these catechisms* constituted a part of my oath of office, or of my "*ordination engagements*." And this question I am perfectly willing each one should determine for himself.

The New School, or Low Church Presbyterians, *do* say, as the Advocate charges them, that "it was the system of *doctrine taught in the holy scriptures*, which, in their ordination engagements, they profess to believe was contained in the confession of faith of our church;" and they say this, because it corresponds with matter of fact. The constitution of the church requires them to profess their belief in *these very words*. The writer adds, that "some of them think and say explicitly, that the reception and adoption of a formulary, as containing a *system* of truth, neither implies that it embraces *all* important truth, nor that it may not contain *some* important error." This, if I understand it, is all true. Who would be willing, at his ordination, publicly and solemnly to say, "*I believe that the Confession of Faith contains* all *the important truth God has revealed in the Bible?* For one, I should not dare to do it. *To say this*, would, in my apprehension, imply many things which are incorrect. It would be ascribing more to the framers of this confession, than I am willing to ascribe to any set of men that ever lived. It would be virtually saying, that they have discovered, digested, and collected, "all *the important truth*" of the bible. I believe the men who framed our formularies of doctrine, were great and good divines; but they certainly never made this attainment. *To say this*, would imply, that since we have got another book, which contains "all *the important truth*" of revelation, in a more condensed form, the bible may be dispensed with. To be sure the bible may contain *some* "truth" that is not in the confession of faith, but it is not "*important truth;*" and as none of us have any time to devote to the investigation of truth to which we cannot honestly attach some *practical importance*, the study of the bible would be a dead loss, provided we understand *this other book* which contains "all *the important truth*" God has ever revealed to man. *To say this*, would be a reflection on the wisdom of God, for it would be to affirm, that God had, at a vast expense of gifts and graces, of blood and treasure, revealed to the world, and maintained from generation to generation, much "*truth*" that is *not* "*important;*" and that it was reserved for a few wise and good men, who were not inspired, to distinguish infallibly between what is "*important*" and what is *not* "*important*," in the "*truth*" of the bible, and to give "all *the important truth*" to the world, in less than a tenth part of the compass in which it is comprised by the "holy men of God," who "spake as they were moved by the Holy Ghost." If I understand the import of language, these things are fairly implied in receiving the confession of faith as embracing "all *important truth;*" and, I trust, no Low Church Presbyterian ever did, or ever will, receive any human formulary with this interpretation; and if the editor does not find many of his high church brethren who think his expression, "all *important truth*," in reference to the confession of faith, "ought to receive a far greater latitude of construction," than the simple and obvious one, I am greatly erratic in my conjectures.

Much the same might be said in relation to the charge, that the new school will think the confession of faith may "*contain* some *important error*." But not to dwell on this point, I would barely ask, if it is not supposed, that *some error* may exist in the confession of faith so "*important*" as to require amendment, why have we a provision pointing out the method in which the confession may be altered? If it was not conceded by the General Assembly, that there *might* be an "*error*" in the 24th chapter and 4th section of that confession, why did they, a few years since, by a public vote, consult the Presbyteries, to ascertain whether the article should be altered; and if it was not deemed "*important*," why so much trouble respecting it? Those who know the history of this matter, will not say, that this movement was an attempt of the new school at innovation! The fact is, if the confession of faith contains *every important truth*, and is without *any important error*, which seems to be the editor's opinion, because it is just the opposite of what he censures in others, then the book ought to be closed and sealed, like the volume of inspiration; and "*the plagues*" of ecclesiastical censure ought to be written against that person who should dare to move his hand or tongue in the unnecessary or injurious work of addition or subtraction.

The editor seems to think that ministers "who adopt the whole system of Dr. Hopkins, or the whole system of Dr. Emmons, &c. &c." would not be subjected to any discipline, by the New School Presbyterians, for preaching or printing the same. I can assure this venerable writer, that the members of this school are the last men in the world, to adopt "the whole *system*" of any human teacher! The low church never profess to receive the *whole system* of any persons but of Moses and the prophets, of Jesus Christ and his apostles. And more than this; if any of the members of the last Assembly, "adopt the *whole* system of Dr. Hopkins, or the *whole* system of Dr. Emmons," the editor must look for them nearer home. They are "*the Old Hopkinsians*," who were so "cordially admitted" into his ranks, while they had no connection with ours. Surely the Advocate does not intend in the language he has here employed, to intimate that we are remiss in duty, because we have not instituted process against these men! Knowing what *I do*, on the subject of former *supposed* difference, in theological views, between the editor and some of these "*Old Hopkinsians*," a difference which he considered a kind of "*toto cœlo*" removal from each other—I have sometimes thought that a most interesting case might be brought into the General Assembly. Let one of these men be prosecuted for heresy, by the new school, and on the final trial, on an appeal, let the editor have a full opportunity to prove that the *Old Hopkinsians* come so near putting "the same construction on our Confession of Faith, Catechisms, and Form of Government," which he himself does, that there is only "*a difference in some minor points*." Such a trial, and such a speech would certainly produce this one good effect; we should not have, for half a century, another trial for *heresy* like that of Mr. Barnes: I mean, an attempt to condemn and censure, where brethren are pursuing the same grand objects, and stand essentially on the same doctrinal basis.

"In regard to church government and order," the Advocate says, "a large majority appear desirous to relax those principles (the presbyterian principles of ecclesiastical order) to a considerable extent; so that the relaxation, taken in connection with certain stipulations, which many years since were entered into between the General Assembly of our church and the congregational churches of New-England, would give to congregations, nominally perhaps presbyterian, but really congregational, a representative in the supreme judicatory of our church, as well as in Presbyteries and Synods. Hence men who have never been ordained or elected as ruling elders, who, in the churches to which they belong, have never held any other office than that of *committee men*, and in some instances not even that, but have been merely church members, have actually come up to the General Assembly commissioned as ruling elders, and as such have taken their seats, and exercised the same right of speaking and voting as is enjoyed by those who have actually been ordained as ruling elders; and this a large proportion of this second class approve of, as right and proper. They accordingly voted against an act of the last Assembly; which, however, was carried by a considerable majority; the object of which is, to prevent committee men and mere church members, from hereafter having any claim to seats in the General Assembly."

The first impression upon the mind of one unacquainted with the circumstances, as they really are, from reading these statements, would probably be this: That the New School, or Low Church Presbyterians, have some scheme by which they are "*desirous to relax*" the principles of ecclesiastical order, in such a manner as "*would give*" them some additional strength in the General Assembly. But the facts of the case are quite otherwise. The plan by which *committee men* are expressly admitted to seats in the Presbyteries, and by which they have long been admitted, by a liberal construction, to seats in the Assembly, was adopted about twenty years ago; and this plan was proposed by the Presbyterians, and not by the Congregationalists; and not, as some might infer from the above extracts, by the *new school*, but by *the fathers*, only *one of whom*, we have been most pathetically told, *survives to guard the purity of the church.*—What then is the whole front of our offending, in this matter? I answer, it is merely this; the Low Church Presbyterians have been "*desirous*" to fulfil the stipulations of this *treaty* of "union" with our congregational brethren, proposed and ratified by the fathers of the presbyterian church, in 1801, till it is abrogated or amended, just as it was established, by mutual consent. They contend, that if the *constructive* admission of these *committee men* to the Assembly, as has been done for many years past, is subversive of "ecclesiastical order," then *the express* admission of the same men to the Presbyteries is of the same character and tendency, and the whole matter ought to be made the subject of mutual consultation and adjustment. It was on this ground, that many voted against the act of the last Assembly, respecting committee men, mentioned by the Advocate. They deemed it a matter both of *courtesy* and *conscience*, that, where the feelings and interests of two parties might be affected, any change, either in *stipulation* or *construction*, should be the result of *conventional agreement*. Let the protest entered, in this case, speak for itself. The editor of the Advocate has made *two assertions* in relation to this matter, which have excited in my mind, much more astonishment. The *first* assertion is, that "*a large proportion of this second class*," meaning the *majority* of the last Assembly, "*approve of*" admitting men who are "*merely church members*" to seats in the General Assembly, "*as right and proper.*" If any one doubts whether this assertion is made by the editor, then let such a person read once more what is said of "*committee men*" and "*mere church members*," in the quotations given above, and these doubts will be dissipated. If it should be said, that what is here affirmed of the "*second class*" was not intended to apply exclusively to the *majority* in the *last* Assembly, I answer, he has thus restricted its application. Now, I have only to say, in simple honesty, that this assertion is not *correct*. I use a mild term, because I am speaking of an aged minister of the gospel; and I am disposed to attribute the *incorrectness* of this declaration to a failure of *memory*. But that "*a large proportion*" of the new school, in the last Assembly, "expressed," in any shape or manner, their approbation of admitting men who are "*merely church members*," as constituent members of that body, I have to learn! Let the editor name *one* man who uttered such a sentiment, and I consent that this solitary instance shall stand as an apology for this sweeping declaration. The *second* assertion is in these words—"They," that is, *this second class*, "accordingly voted against an act of the last Assembly; which, however, was carried by a considerable majority; the object of which is to prevent committee men and *mere church members* from hereafter having any claim to seats in the General Assembly." The fact here stated, is to be considered as proof of the former position. As the committee men have been disposed of, I would fix the attention of the reader on "*mere church members*." We are to understand, that the new school approve of admitting "*mere church members*" to seats in the Assembly, because they voted against a resolution, one "*object*" of which was to exclude them hereafter from that body. Now, this *second* assertion has less apology than the former; for if the editor's memory had failed him, in this matter, he might easily have refreshed it, by turning to the record; and he would there have learned, that the resolution had no reference to "*mere church members*," any more than to the Roman Pontiff. It is restricted to committee men, and the votes of many of the low church were given against it, for reasons already assigned, and which are presented in detail in their protest.*

The editor tells us, that "it has been truly *painful*" to him "to give the foregoing exhibition," but that it appeared "essential in order to let the people and churches of our denomination" . . "see clearly their real situation." But after all, what is the true source of this *loud alarm*, so industriously circulated by the Advocate? What is this "*fearful crisis*" which appears so deeply to agitate his own mind, and in view of which he has adopted a course whose legitimate effect will be to agitate, perhaps ultimately to deep convulsion, the minds of more than 1500 presbyterian ministers, and more than 2200 presbyterian churches, in this land? What is the *cause*, adequate to justify this mighty commotion? After the laboured delineations contained in this *first number*, what appalling facts has he established; what new sources of apprehension has he disclosed? Was there "*a difference in theological views and attachments*" manifested in the last Assembly? It has been so for many years, and we have all seen it, and it has been publicly known from one end of the land to the other; and yet the presbyterian church has, during this very period, enjoyed unexampled prosperity. Was this "*difference*" of views "*more strongly marked*," than usual? Not as much so, as many good and wise men apprehended, in anticipation of the case of Mr. Barnes. Not any more than would have been exhibited, if the case had been reversed, and Mr. Barnes had undertaken to prove that Dr. Green is a *heretic*. The Assembly, in that event, would have instructed our *young brother Barnes* in the same lesson which they have inculcated upon the last *of the fathers*, that the mild spirit of tolerance is triumphant in the presbyterian church; and that those concerned in the prosecution, "*ought to suspend all further proceedings in the case.*"—Was one *committee man* permitted to take a seat in the last Assembly? This is nothing new. Many have occupied the same place, on the "*Plan of Union*," which is twenty years old, and not one strong pillar of the presbyterian church has been swept away by their admission! What, then, is the *cause*, the mysterious cause, of all this cry that fills

* The resolution is in these words—"Resolved, in the opinion of the General Assembly, that the appointment by some Presbyteries, as has occurred in a few cases, of members of standing committees to be members of the General Assembly, is inexpedient, and of questionable constitutionality, and therefore, ought not in future to be made."

Will the editor of the Advocate show how voting against this resolution, is an expression of any opinion respecting the future "*claim*" of "*mere church members*" to "*seats in the General Assembly?*" Or, how this vote has any possible connection with the charge, that "*a large proportion*" of the new school "*approve*" of their admission? Or what great convulsion can be apprehended from the fact, that "*some* Presbyteries" have in "a *few* cases" sent "*some* members of standing committees" to this judicatory?

the public ear! "The CHRISTIAN ADVOCATE" shall reveal the secret. "*It need not be told that those whom we have ranked in the second class of the constituent members of the Assembly*, WERE A DECIDED MAJORITY OF THAT BODY. THEY CHOSE A MODERATOR *suited to their plans and intentions; and it was in their power to dispose of every measure that came before the judicature, just as they pleased.*" Here are two killing facts; "*a decided majority*" of the Assembly were in opposition to Dr. Green, and "*chose a moderator*," when the Doctor had nominated another man. These facts furnish the grand solution of *the cause*. If the *object* of this public alarm is demanded, Dr. Green himself shall answer the question. "*We* speak what we firmly believe, when we say, that unless, in the passing year, there is a general waking up of the Old School Presbyterians, to a sense of their danger and their duty, *their influence in the General Assembly will forever afterward be subordinate, and under control.*" This text is plain enough without a comment. The imminent "*danger*" that now threatens the church is, that the "*Old School Presbyterians*" are likely to lose "*their influence in the General Assembly*," and their pressing "*duty*" is, to exert themselves, this year, to regain this "*influence*," or it will be gone beyond recovery! After accompanying the editor in his pathetic description of evils that now exist, and dangers that portend and threaten, the mind feels a kind of involuntary relief, as it lights on this conclusion, and the reader is ready to exclaim, "*I am glad it is no worse!*" Most respectfully,

NATHAN S. S. BEMAN.

Troy, Sept. 1831.

From the New-York Observer.

FREE PRESBYTERIAN CHURCH IN NEW-YORK.

Last Sabbath, Rev. Joel Parker preached in Masonic hall, to a crowded audience, an anniversary sermon, it being a year since the organisation of his church. The text was 1 Sam. vii, 12. He glanced at the principal incidents in the history of the church, contemplated the measure of its success, and inquired why only just such a measure of success has attended the efforts made. It may be interesting to the friends of this christian enterprise, to see some particulars of the free church, as noticed by the pastor.

The congregation commenced its existence on the 27th of June, 1830. It primarily consisted of four families. They met in the lecture room in Thames-street, formerly belonging to the Rev. Dr. Romeyn's church. A church was organised on the 22d of September, 1830, by a commission from the Presbytery of New-York, consisting of sixteen members. The congregation increased from forty to three hundred and fifty persons, in the course of a few months, and it became necessary to procure a larger room. Masonic hall was hired, and since the 20th of February last, the congregation have assembled there, consisting of eight to twelve hundred persons.

The weekly services have been as follows: Three services on the Sabbath; a prayer meeting and an inquiry meeting, at a private house, every Monday evening; a meeting on Tuesday evening, for session to converse with new converts; a lecture on Wednesday evening; neighbourhood prayer meetings on Thursday evening, generally at four to six places; bible instruction to the congregation on Friday evenings; and a prayer meeting on Saturday evening. The Lord's supper is administered the third Sabbath in every month. The previous Wednesday is observed as a fast-day by the church. Since January last, morning prayer meetings have been held every morning. Candidates for admission to the church, by letter or profession, are examined by the session publicly. Besides the confession of faith and covenant, they are required to assent to a declaration that they will not manufacture, vend or use distilled spirits. A prayer meeting is held every Sabbath morning by the teachers of the Sabbath school; and the young men and females of the church hold separate prayer meetings every week.

There have been added to the church one hundred and eighty-nine persons; one hundred twenty-one of them by profession of their faith. The whole number is now two hundred and five; of which seventy-nine are males, and one hundred and twenty-six females. Several young converts have united with other churches in the city. Six young men, hopefully converted, are studying with reference to the ministry. Each member of the church keeps a catalogue of the members, and prays for them successively every day, agreeably to the practice of Rev. COTTON MATHER.

There have been enrolled in the Sabbath school, four hundred and seventy-seven scholars, and eighty-three teachers; of whom ninety-six teachers and scholars have been hopefully converted; eighty-five of whom have joined the church. There are now in the school three hundred and five scholars, and twenty-five teachers; including six bible classes. Several of the members of the bible classes have gone to assist in teaching in other Sabbath schools. The teachers hold a monthly meeting for prayer, receiving reports of the state of the classes, and discussing measures for the welfare of the school. A branch school was established last March, in another part of the city, which now consists of twenty teachers and one hundred and twelve scholars. Twelve of the scholars have been hopefully converted.

The expenses of public worship have been defrayed by collections in boxes placed at the doors. All the members of the church contribute weekly as the Lord has prospered them. The collections at monthly concerts have averaged about $40.

A meeting-house is nearly fitted up, corner of Dey and Washington streets, sixty by seventy feet, with galleries, capable of seating one thousand persons. The basement story is let for stores, which rent for the interest of the whole purchase money. The cost of fitting the chambers into a meeting-house will not exceed $6,500, which will be raised by subscription, by the congregation and those who have occasionally attended public worship with them. *The seats are all to be* FREE.

Measures have been taken by this church to organise a new church, styled the *second free presbyterian church*, and to elect a pastor. A portion of the first church will be colonised, and public worship will be held at Masonic hall, after the Rev. Mr. Parker's congregation take possession of their new house of worship.

In view of the above, well may this church thankfully exclaim, "This is the Lord's doing; it is marvellous in our eyes." And, with deep humility, under a sense of unprofitableness and remissness in duty, it becomes them to say, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake."

CHRISTIANITY.

A gloomy mind cannot keep company with a religious spirit. Christianity is cheerful. Christ invites to rest. Rest is an exile from the breast where melancholy dwells. Could the Saviour of the world himself more highly recommend the blessedness of a cheerful heart, than when he said, "Be of good cheer," "Let not your hearts be troubled," "My peace I leave with you," and "My Father will send you another comforter." When, therefore you see a professor of christianity dejected, and refusing to be comforted, pity him and pray for him; but do not believe that depression of spirit can be the natural result of christianity.—The cheerful and pious Bishop Horne, whose writings have soothed many an afflicted soul, delights us with the following brilliant remark:—"A celebrated writer on the side of scepticism and irreligion, in a book published since his death, to produce atheism in the world, has been pleased to say, "that all devout persons, he had ever seen, were melancholy." "This might very possibly be," said the Bishop, "for in the first place, it is likely that he saw very few, his friends and acquaintances being of another sort; and secondly, the sight of *him* would make a devout person melancholy at any time.—*Rev. J. A. Busfield.*

TEMPERANCE.

TRAFFIC IN ARDENT SPIRITS.

The amount of suffering and mortality inseparable from the commerce in ardent spirits, renders it an unlawful article of trade.

The wickedness is proverbial of those who in ancient days caused their children to pass through the fire to Moloch. But how many thousands of children are there in our land, who endure daily privations and sufferings, which render life a burden, and would have made the momentary pang of infant sacrifice a blessing? Theirs is a lingering, living death. There never was a Moloch to whom were immolated yearly as many children, as are immolated or kept in a state of constant suffering, in this land of nominal christianity. We have no drums and gongs to drown their cries; neither do we make convocations, and bring them all for one mighty burning. The fires which consume them are slow fires, and they blaze banefully in every part of our land; throughout which the cries of injured children and orphans go up to heaven. Could all these woes, the product of intemperance, be brought out into one place, and the monster who inflicts the sufferings be seen personified, the nation would be furious with indignation. Humanity, conscience, religion, all would conspire to stop a work of such malignity.

Every year thousands of families are robbed of fathers, brothers, husbands, friends. Every year widows and orphans are multiplied, and gray hairs are brought with sorrow to the grave. No disease makes such inroads upon families, blasts so many hopes, destroys so many lives, and causes so many mourners to go about the streets, because man goeth to his long home.

The health of a nation is a matter of vast importance. The importation and dissemination of fevers for filthy lucre's sake would not be endured, and he who would import and plant the seeds of trees, which, like the fabled Upas, poisoned the atmosphere, and paved the earth with bones, would meet with universal execration. The construction of morasses and stagnant lakes, sending out poisonous exhalations, and depopulating the country around, would soon be stopped by the interposition of law. And should a foreign army land upon our shores, with power to levy such a tax upon us as intemperance levies, and to threaten our liberties as intemperance threatens them, and to inflict such enormities and sufferings as intemperance inflicts, no moral power could resist the swelling tide of indignation that would overwhelm it.

It is only in the form of ardent spirits, in the way of a lawful trade, extended over the entire land, that fevers may be imported and disseminated, that the tree of death may be planted, that extensive morasses may be opened, and a moral *miasma* spread over the nation, and that an armed host may land to levy upon us enormous taxations, to undermine our liberties, bind our hands, and put our feet in fetters. This dreadful work is going on, and yet the nation sleeps. Say not that these evils result from the abuse of ardent spirits; for as human nature is constituted, the abuse is as certain as the laws of nature. The commerce, therefore, in ardent spirits, which produces no good, and produces a certain and immense amount of evil, must be regarded as an unlawful commerce, and ought, upon every principle of humanity, and patriotism, and conscience, and religion, to be abandoned and prescribed.—*Beecher.*

FRUITS OF INTEMPERANCE.

On Friday night of last week, a woman in this town was taken suddenly in a fit of apoplexy, and died within a few hours. She had for the last five years been an excessive drinker of ardent spirits, and her death is to be set down to the account of intemperance. It is but a few weeks since the husband of the woman died also of a disease brought on by intemperance. He was sick for a considerable time, and after he had so far gone as to be confined to his bed, he would have his pint and quart every day; and even by night his wife would get up and deal out the fatal poison. Last of the two, "the woman died also," a miserable victim to the vile habit that destroys its thousands every year.—*Portsmouth (N. H) Herald.*

INTELLIGENCE.

From the Episcopal Recorder.

MISSION TO BAGDAD.

Our readers have been informed of the mission to Bagdad, by Mr. Groves, an Englishman, who disposed of all his property, and proceeded thither at his own expense. The following letter, describing the state of things at Bagdad, is from Mr. Pfander, who accompanied Mr. Groves from Shusha. We copy it from the Missionary Register, a paper published under the patronage of the Church Missionary Society:—

"A Jewish Rabbi is frequently visting me, and begins to ask with earnestness—"What must I do to be saved?" And he begins to see that faith in Jesus Christ, his Messiah and Redeemer, is necessary for the salvation of his soul. He is reading the new testament with serious interest.

"Having, through the assistance and mercy of God, been enabled to establish a school among the Armenians in this place, we were rejoiced to see it frequented by forty-five children immediately; and have reason to hope that the number will soon increase.—Even among the Jews here, I believe it would be very easy to establish a school; and Bagdad, I think, would be an excellent station for a missionary among that people. He might be able to do much good among them; and could also easily visit Mosul, Merdin, Kermanscha, Ramandan, and Bassora, in which places also Israelites live.

"The Jews here live in great ignorance and superstition, and their moral state is very distressing. Few of them understand Hebrew. They have five syagogues and three Rabbies; and also a school, where they only learn to read Hebrew. They are governed by "the Prince of Captivity," as he is called. He has also the title, "King of Israel." He is appointed by the Pacha, and is wholly dependent on him. The Jews in Mosul, Merdin, and Bassora, also stand under his government.

"On the whole, Bagdad is a very suitable missionary station. Even the Mahomedans here, though they are proud despisers of the gospel, and very fanatic, yet their hatred against Europeans begins to be diminished. A missionary may live here as safely as in any Mahomedan country; and may from hence easily travel among the Christians in the mountains, on the northern side of Mosul and Merdin, and in Mesopotomia, and in the Southern Provinces of Persia.

"There live in Bagdad about 450 christian families, and about 2060 Jewish. Among the christian families, 300 are Roman Catholics, and 150 Armenians. Among the Roman Catholics, 30 families are of Armenian origin. The others are Syrians and Chaldeans.

"The Roman Catholics have here one church and two priests; with one bishop, who is sent to Bagdad from Rome. All the Roman Catholics in Mesopotamia are under him. The present bishop is also French consul. He has a school of about thirty children. Their bishops have always tried to keep out the enlightening influence of bible knowledge. The present bishop has forbidden the Roman Catholics to accept of any book, bible or new testament, from Englishmen, if not printed in Rome; and has tried to persuade them that all new testaments and bibles, not printed in Rome, are not genuine. He has not, however, succeeded in excluding the word of God wholly from the people, who willingly receive it as the ground of their faith.

"The Armenians have shown themselves much delighted at our undertaking to establish a school among them. They have great confidence in Englishmen; but none in the Roman Catholics. They have one church and two priests, and are also very ignorant. They are under the patriarch of Echmiazin. Arabic is the language commonly spoken in Bagdad. The Armenians speak a dialect of vulgar Armenian."

From the Christian Observer.

JEWS IN CHINA.

Among the evidences for the canon of the old testament, there is a very remarkable one arising from the Jewish colonies, settled in China and India about the christian era, or even some centuries earlier. They all declare that they originally brought with them, and had preserved in manuscripts, which they regarded as of great value, the very same sacred books, which they, in latter times, found in the possession of their brethren in Europe; and nothing appears from any other quarter in the least to invalidate their testimony. In the last century the remains of a Jewish colony were discovered in China, which had been established in that empire about the year seventy-three, after Christ, perhaps even three hundred years earlier. Seven hundred families of the tribes of Judah, Benjamin, and Levi, who had escaped from the destruction of Jerusalem by Titus, made their way over land to China, and there either founded or reinforced the colony in question. Seventeen centuries of persecution, massacre, or apostacy, have reduced them to a very small number. They are now found only at Kai-zong-fu, one hundred and fifty miles from Pekin, and amount to six hundred persons. They had taken with them their scriptures, and had preserved them for eight hundred years; but at the end of that period, a fire destroyed their synagogue and their manuscripts. To repair the loss, they obtained a copy of the pentateuch, which had belonged to a Jew who had died at Canton. Not only the synagogue, but private persons, possessed transcripts of this manuscript. But, what is extremely remarkable, and highly important to us, is, that besides the pentateuch, they preserve different portions of the remaining parts of the old testament, which they say they preserved from a fire in the twelfth century, and the inundation of the river Hoango, A. D. 1446. With these fragments they have formed a supplement to the law, divided into two parts.—The first contains small portions of Joshua and Judges, the four books of Samuel and Kings complete, and the Psalms. The second contains some portions of Chronicles, Nehemiah and Esther, almost complete; of Isaiah and Jeremiah, the whole within a little, and of Daniel, and seven out of the minor prophets, some fragments.

From the London Missionary Register.

ABYSSINIAN MISSION.

Under date of the 19th of February, Messrs. Gobat and Kugler thus express their gratitude to God for the free access given them to Abyssinia:—

"We cannot but begin our first report from Abyssinia, with praises and thanksgiving to the Father of mercies, for having conducted us to the country and the people, whose welfare we had at our hearts for several years. We will not dwell on the gratitude we feel towards God; but we supplicate an abundant measure of grace from Him through Jesus Christ, and trust that we can praise and magnify our glorious Saviour by doing his will, declaring again this great truth to the Abyssinians—That there is no salvation in any other, nor is there any name under heaven, given among men, whereby we must be saved, except the name of Jesus Christ. The reasons we have to encourage the long nourished hope, that the Lord will now again favour the Abyssinians with the light of his holy gospel, you will find in our present report.

"We have not met with any of those difficulties of which other travellers so bitterly complain; but we could not have escaped them all, if our friend Ali had not been with us. We can truly say, that we were without care from the time we left Massowah till now. Ali's conduct has surpassed even our most sanguine expectations, as you will observe in reading this report. We have learned from the natives, in what estimation those travellers are held who deal so lavishly with their money in these countries. They are considered as rich people, without understanding. We have been so fortunate as to pass every where without giving presents; but we paid those who did any thing for us, until we entered the territory of Sebagadis. Yet we frequently heard the natives saying, that we were good men; and we have thus convinced ourselves, that friendship formed by and for money is, in the east, of no longer duration than in Europe.

BRITISH AND FOREIGN BIBLE SOCIETY.

Rev. S. Kidd, and Rev. Jacob Tomlin, of the London Missionary Society, have transmitted from Malacca, under date of the 17th of December, some notices of the circulation and influence of the scriptures.

"Our prospects, we think, are gradually brightening here, and at Singapore. Knowledge is silently, yet surely, making its way among the Chinese. We frequently come in contact with Chinamen, who have at least a partial acquaintance with the doctrines of christianity, and are familiar with the Saviour's name and character.

"Not wishing to confine ourselves wholly to our particular station, we shall embrace every opportunity of going forth on missionary tours and voyages to the neighbouring islands and continents. It is our principal object thereby to disperse the word of God more widely than could otherwise be done.

"In our recent visits among the Chinamen dwelling in the town and neighbourhood of Malacca, we have taken the occasion of giving away a good number of parts of Tamul scriptures to the Kling people; who come from the coast of India, and reside here in considerable numbers, for the purpose of trade. With them we have very little trouble; for, having once found out that we have such books to give away, they frequently stop us in the streets, or come to inquire for them at the college. Now and then we can also distribute a few Malay scriptures; and occasionally an Arabic bible or testament, to a native schoolmaster.

"Mr. Gutzlaff is still in Siam. He has sent down to Singapore a copy of the Siamese new testament; having revised it lately two or three times. Before printing the whole, we shall probably try the experiment of printing a single gospel."

They add, on the 23d—"During the last five or six days we have had a great many visitors at the college, anxiously inquiring for Malay new testaments. These are chiefly Malays and Arabs, who have lately come in prows from Java, and from Palembang, (a considerable settlement on the Sumatran coast.) Several also, resident in Malacca, have been stirred up. Among our foreign visitors, there is a pleasing and grateful spirit manifest. Several of these are respectable and intelligent persons, of Arab extraction, who read both the Arabic and Malay, and usually wish for the scriptures in both languages. Besides supplying their own wants, they commonly request a few more to disperse among their friends at home. We can truly say, that we never witnessed such a frank, cheerful spirit in this people before; and such an eager desire for the books, seems to indicate a real hunger for the bread of life. Yesterday and to-day, small parties have been dropping in continually, so that we have been much occupied in ministering it to them. Perhaps not less than eighty copies of the old & new testaments have been taken away within the last three or four days."

Ten years ago, such a document as the following, furnished by respectable clergymen of our own denomination, would have been regarded as a very strange thing. Certainly the camp-meetings held at that period, by our methodist brethren, were often scenes of the greatest disorder. Yet was there not one cause of this, for which Presbyterians and Congregationalists were to be blamed? They openly denounced camp-meetings of every description. They often spoke of them as scenes of diabolical influence; and thus virtually gave full license to the wicked, who were predisposed to mischief. Perhaps if a plain christian course had been pursued, instead of *public* censure, disapprobation and ridicule, a different state of things would have ensued. This is a lesson that all the brethren would do well to remember. It is most evidently inculcated by the providences of God, as well as taught in his word:—

CAMP-MEETING NEAR LYNCHBURG, VIRGINIA.

The following report of the proceedings at a late camp-meeting at Union Grove, near Lynchburg, Va. was drawn up by a committee appointed by the ministers present. The meeting continued eight days, with increasing interest to the last:—

In order that the committee might be fully in possession of the views of their brethren, a conference was held on the last day of the meeting, the result of which will now be given to the public. It appeared that some of the ministers had come, intending to take no part in the exercises, strongly prepossessed against such meetings, and anticipating a result which would decide them forever against all such expedients to promote the cause of religion. Others had come for the purpose of making an experiment, and were willing to do every thing in their power to make it a *fair* experiment. As the meeting progressed, the apprehension of evil vanished, prejudices were removed, and the brethren who had entertained them, seeing that the meeting was going to be a different thing from what they had imagined it would be, entered cordially into the work, and at the close they were unanimously of the opinion, that it had been an occasion of great interest and of great importance to the church, and that such an amount of good had been done as would justify further experiments of the same kind. It appeared that from one hundred and forty to one hundred and fifty hopeful conversions had taken place, and no doubts were entertained that hundreds had been deeply and solemnly impressed, who did not appear among the anxious. A majority of the converts were of the male sex, among whom were a number of professional characters; and a pretty large proportion of the remainder were men of cultivated minds, and some of them are known to exert an extensive influence in society. They were from all the adjacent counties. Probably not less than twelve counties will be more or less benefited by the christian influence, which will, it is hoped, be hereafter exerted by those who were made the willing subjects of grace at this meeting. A considerable party came over from Rockbridge county, chiefly from Lexington; and of those who remained until the close of the meeting, only one remained without a hope in Christ, and that one returned with the arrows of conviction in his conscience.

It was a season of high spiritual enjoyment. Ministers felt themselves greatly benefitted: Christians were edified and inspired with new life; some appeared to experience the light and liberty of the gospel for the first time, and returned to their homes, rejoicing with the new converts, in the blessings they had obtained.

The general order of the meeting was as follows:—

The horn was blown early in the morning for a sun-rise prayer meeting; then family prayer and breakfast. After an interval, religious exercises were commenced at the stand; preaching at about half after 8 o'clock; an interval, during which the anxious were conversed with, and small parties were engaged in prayer in the tents. At eleven o'clock, preaching; the anxious were either invited to come forward to the seats near the stand, or to retire to a tent to be *personally* conversed with. After dinner, a short interval; preaching at 3 or 4 o'clock; the anxious conversed with. Preaching at about 8 o'clock, and the anxious invited to come forward for instruction and prayer.—Between 10 and 11 o'clock, with two exceptions, the exercises closed, and the people retired to their tents. There was generally a deep solemnity pervading the minds of the congregation; and nothing deserving notice occurred during the whole meeting, that had a tendency to divert the minds of men from the great object for which they had assembled. Some who would not go forward among the anxious, were seen trembling under conviction; and some were advised to retire to the woods, that they might there settle the contest with God alone. Some who did this, returned with a new song in their mouths.

It will probably be inquired, whether we met with any serious difficulty in maintaining order? We answer—none. There was not a censure expressed, not a reprimand given, during the whole meeting; but on the contrary, we more than once had occasion to express our gratification at the order and decorum which characterised the conduct of the people.

From the first we announced our intention not to resort to any offensive means of keeping order. We told the people that we threw ourselves upon their honourable and gentlemanly feelings, and hoped they would know how to appreciate our motives. They doubtless felt the force of the appeal. Some other things may have contributed to the good order of the meeting. There were many men of high respectability, who identified themselves with the meeting, and whose influence was felt. Again, there were no scenes of disorder, calculated to excite disgust and contempt; nothing to divest religion of that solemn dignity, which gives it a claim to the universal respect and veneration of rational men. The preaching was mainly addressed to the understanding and the conscience; the claims of God were asserted; the way of salvation was explained; men were taught by clear illustrations *how to begin* the work; the provisions of divine mercy in all their fulness were offered, and the obligation to an immediate acceptance of the offer was enforced. Every plea for postponement was taken away; cordial obedience to the will of God as revealed in the gospel was shown to be the essence of religion, and a refusal to render that obedience immediately, was demonstrated to be rebellion. These truths were brought forward in a great variety of lights, and enforced in a manner which evidently excited a deep and solemn attention; and so extensive was the impression, as appeared when the anxious were called out, that an intelligent brother of another denomination expressed his surprise at seeing such an effect produced by the plain, simple exhibition of truth, without the apparent excitement of much animal feeling. On the whole, we feel convinced that a camp-meeting is an engine of great power for good or evil; that in the hands of judicious and pious men, such meetings may do incalculable good. The experiment we have made, though not without imperfection, has convinced us of the practicability of conducting them without disorder; certainly with no more disorder than might be expected among a large collection of people on any other occasion.

Some doubts will probably be entertained, with regard to the permanency of the impressions made upon the minds of those who are numbered among the converts. It would certainly be premature to form an opinion on that subject, until they have had time to prove what they are. But so far as we could judge, they gave as good evidence of a change of heart, as the nature of the case would admit; as good as is ordinarily given by the converts at a four days' meeting. Certain we are, that much pains was taken to give them the clearest and most discriminating views of the nature of religion, and to guard them against all delusion and false hopes. At parting they were instructed how to conduct themselves; what would be expected of them; the new relation in which they now stood to the church of Christ; how they were identified with his cause, and how religion would be honoured or dishonoured by their future conduct. Many tears were shed, and many regrets were felt, at parting with dear brethren and sisters, whom we never expected to meet again on this side of heaven.—May the grace of our Lord Jesus Christ be with them all! Amen.

WM. C. WALTON,
J. S. ARMSTEAD,
J. D. MITCHELL,
D. C. PROCTER, } *Committee.*

State of Religion within the Bounds of the Synod of Genesee.—The following extract from the narrative of this Synod, while it embraces some facts that have often been alluded to in our columns, presents, on the whole, a more explicit and condensed statement of the result of the late revivals in the places mentioned, than we have elsewhere seen. Of course, it will still be imperfect, because many who are hoping, will not yet have made a public profession of their faith; while others will have connected themselves with some other denomination. We copy from the Rochester Observer:—

The *Presbytery of Buffalo* report nine hundred communicants added to their churches during the year. Twenty churches have enjoyed a season of divine grace. Among the more favoured in this respect, are Buffalo, Sheridan, Evans, and Aurora. The revival in Evans had its origin in a meeting convened on the subject of temperance. At Aurora, a protracted meeting was held the summer past, and continued ten days. The assembly at last grew so large that they adjourned to a neighbouring grove, where it is thought nearly three thousand people were present the last Sabbath of the meeting. During that meeting, no less than from two hundred to three hundred hopeful conversions took place. The church there, from a broken and distracted state of long standing, is now happily united, and is in a very prosperous condition. A number of the feeble churches, hitherto unable to support a stated ministry, are now able. "The desert is" truly, in some measure, "made to rejoice, and blossom as the rose."

From the *Presbytery of Genesee*, no regular report has been received; but by information verbally communicated in Synod from the members of that Presbytery, it appears that fifteen churches, located in an equal number of towns, have been visited by the Holy Spirit. About nine hundred, probably, have been added to the churches. Several of the churches there, two years ago, consisted of but a handful; yet feeling the importance of a stated ministry, and a few individuals coming forward and pledging themselves that a faithful minister would be supported, they are now not only independent of aid from abroad, but are able to help the needy and the perishing besides.

In the *Presbytery of Rochester*, the work of the Lord has been no less conspicuous. The three churches in Rochester have increased during the year by the number of six hundred and thirty-five members. Twelve or thirteen other churches have likewise been revived, and very considerable additions made to the most of them. Pittsford and North Bergen have experienced a more powerful work of the Spirit, perhaps, than any other in the Presbytery.—The whole number reported, as added last year, was twelve hundred and twenty-five.

The *Presbytery of Niagara* state, that six hundred members have been added to the churches under their care. Twelve towns are reported as having received a revival season from the great Head of the Church. Among the churches most highly favoured, we might name Lockport, Albion, Niagara-Falls, and others. To the other churches considerable numbers have been added. In Lockport, a very general effusion of the Spirit was had. Of one protracted meeting the fruits, in cases of professed conversion, were one hundred and fifty. To the church there, one hundred and ninety were added last year. At the protracted meeting, the hand of God was most signally displayed, when in one day, fifty individuals are believed to have passed from death to life.

In *Ontario Presbytery* nearly all the churches have, less or more, shared in the blessing of God. Eleven churches have seen the Holy Spirit given in answer to prayer, and the hand of the Lord "doing valiantly" in the conversion of sinners. To this branch of Zion, namely, the churches under the care of the Ontario Presbytery, four hundred and ten have been added the past year. In North-Bristol, Bloomfield, Lima and Richmond, the work appears to be the most extensive and powerful, and in the last mentioned place still progressing. The aggregate number of communicants received by us last year, is about four thousand and thirty-five; and the number of churches revived and blessed seventy-three or seventy-four.

$250 *Premium.*—It is hoped the premium of $250, offered for the best tract, on "*the manner in which Christians should show the spirit of their Master, in efforts to promote the conversion of the world*," will engage the attention of able evangelical writers. The manuscripts should each be accompanied with a sealed envelope, containing the name of the writer, and may be addressed, until December 1st, to William A. Hallock, 144, Nassau street, New-York; or committed to the care of Rev. Joel T. Benedict, No. 31, North Fourth street, Philadelphia, or of Mr. A. Russell, No. 5, Cornhill, Boston. Committee of award, Rev. T. H. Skinner, D. D. of Philadelphia: Rev. C. P. M'Ilvaine, Brooklyn: Rev. William Patton, and Arthur Tappan, Esq. New-York.

The premium tracts *On Prayer*, are to be presented to Mr. Hallock, or Mr. Russell, as above, on or before November 1st.

Common Schools.—The clerks of towns and school districts are notified, that a new edition has been published of the statute relating to common schools; containing all amendments to the present time, with forms adapted to the amendments, together with instructions and regulations, and a variety of decisions in cases of appeal to the superintendent. The pamphlets

have been sent to the clerks of counties, where they will probably all arrive in the month of October. Each town clerk will be furnished with a copy for each district clerk residing in this town, and one for the inspectors, and one for himself, as clerk of the commissioners.

There are thirty-nine periodical publications in Connecticut, twenty-five of which are political, and eight religious. Of the whole, twelve are published in Hartford, eight in New-Haven, six in New-London county, five in Fairfield county, two in Middlesex county, one in Litchfield county, two in Tolland county, and one in Windham county.

Rev. Alonzo Potter has accepted the professorship of moral philosophy in Union college, Schenectady.

REVIVALS.

Cato, Cayuga Co. N. Y.—We learn that a powerful work of grace is in progress in this place. A four days' meeting held there was attended with the most happy results. Many open and violent opposers have been brought to lay down the weapons of their rebellion. One incident is worthy of note. Several individuals who had been remarkable for their infidelity and profligate habits, yet possessing much influence, met for prayer in the place where one week before they had assembled for the unholy purpose of gambling and carousing. Many persons of talent and wealth are numbered among the fruits of the revival.—*Roch. Obs.*

Connecticut.—The editor of the Boston Recorder, having been present at the meeting of the General Association of New-Hampshire, says:—

"One of the delegates expressed the belief, that of the two hundred and twenty-three churches in Connecticut, not more than twenty-three remained without some share in the present general revival. This outpouring of the Holy Spirit upon the state, commenced so lately as last spring, and first in the western counties; now every part of the state enjoys its influences. In a very large number of towns, the revivals are traced to that in Yale college; the students of which, in the May vacation, were in many cases very active and useful.—Revivals have, almost without exception, followed the numerous protracted meetings that have been held. Temperance societies exist in all the towns, so that *rum*, that powerful and often prevalent enemy of religion, has exerted comparatively little influence against this good work.

Portage Co. Ohio.—For two weeks past I have been in Portage county, Ohio. Every part of the county is pretty well supplied with Sabbath schools. A system of operation has been adopted, which causes every family in the several townships to be visited by agents, appointed by the county union, once in six months. As you are probably aware, that county is at present remarkably blessed with the outpouring of the Holy Spirit. The conversion of Sunday school children is a striking feature of the glorious work. In one instance, out of seventy hopeful subjects, twenty-five of them are Sabbath scholars. And the clergyman, Mr. Keys, told me that these children evinced a more extensive knowledge of the bible, and the way of life, than a majority of those who had arrived at the age of maturity.—*S. S. Journal.*

Conversions in Sabbath Schools, Vt.—Not less than fifty teachers and five hundred scholars, are stated, in the reports of four counties and five towns, to have been hopefully converted to God, during the past year.

WESTERN RECORDER.

UTICA: OCTOBER 18, 1831.

"*Every thing was* STILL, QUIET, ORDERLY, DECENT," &c.—"*There was something* IRREGULAR *or* TUMULTUOUS," &c.—Such epithets as are here quoted, (it should be constantly kept in mind), are of very indefinite and doubtful signification, in every practical point of view, touching the subject of revivals. Much depends upon the feelings or prejudices or habits or principles of the person who employs them in narration. Something, too, depends upon a sanguine temperament on the one hand, or a phlegmatic disposition on the other; and the same may be said as to the different measures of spirituality which mark the character of individuals. A variety of circumstances, also, that relate to the numbers and characteristics of a worshipping assembly, in a time of general excitement, will of necessity have some influence upon the definition of such descriptive terms.

We all admit, for example, that in common life, the terms *regular*, *tumultuous*, vary in definition, as they apply to the same people on different occasions. A man whose eyesight and hearing should so mislead him, as that he should mistake an election of the most orderly character ever known, for a private meeting, could not fail to speak of the meeting in terms of the strongest reprobation. The terms *order*, *decency*, &c. are equally changeful, as they relate to a single family, in various conditions or circumstances. The opposites of wealth and indigence, of refinement and rusticity of manners, often make strange work with these little words. The parlour, the kitchen, and the sick room, also, have each their practical definitions of such terms as these—definitions, too, that would often be totally at war with each other, if thrown out of place. How many decent things are done in a kitchen, that would be an outrage in a fine drawing-room; and how many orderly, regular and proper transactions are there in a sick room, that would be deemed abominable pollution in a kitchen. Yet again, let poverty and affluence change places; let the unfortunate family have but one room at their command, and that perhaps a mere hovel, and these definitions, as to their circumstantial import, are entirely nullified.

Now, what work would a man, half blind, half in his senses, and understanding but little of the prevailing dialect, make in the business of narration, in the circumstances to which we have just alluded? Let him constantly mistake the kitchen for the parlour, the sick room for the kitchen, and the hovel for the princely edifice, and give to the public, in general hints or assertions, the result of his observations. Suppose him, also, to be a man of known veracity, a man whose character in every respect stands high in the public estimation; what mischief would ensue if he were to publish such statements as these. What misrepresentations, what falsehoods, what madness, would be charged upon him. Would he not be the last man in the world to help forward a reformation of the public manners?

Such a man, however, strange as some might deem the assertion, is not without many a parallel in the field of powerful revivals. Men who pretend to know nothing of the power of religion, have no eyes to see, or ears to hear, or hearts to understand, the things of the Spirit; and are peculiarly liable, therefore, to form a wrong estimate of circumstances. Luke-warm professors, too, if they have ever felt much of the power of godliness, are at least half blind, and deaf and dumb. They understand but little, comparatively, of the pure "language of Canaan," and are continually liable to misjudge of appearances. And we confidently appeal to every one who has made real advances in the divine life, whether he has not himself known something of this unhappy state of mind, by painful personal experience?

How preposterous, then, would it be for religious editors to give publicity to every flying report; to take any single man's testimony against a supposed erring brother; when the bible tells us, that "in the mouth of two or three witnesses"—substantial ones, no doubt—witnesses every way qualified to judge in the case—"shall every word be established." Still less are we willing to become the public scourges of such persons as are believed by some to commit such things, as would subject them to the discipline of their own Presbytery, if they were duly noticed. Let the accused and accuser meet face to face, "and let the deputies implead one another." This old rule is a good one, and applies equally to prudential matters, and to the jarring shibboleths of orthodoxy.—Strange as it would seem, however, we have repeated invitations of late from different quarters, some of them, too, of high respectability, to do these very things. Some of the brethren who have thus written us, we are bold to say, ought to have known better. Still, we would be patient. Men under excitement are liable, on either hand, to be thrown off from their balance. The adversary would fain make the most of this. He would, if possible, provoke civil hostilities amid the household of faith.—Brethren, it must not be. "The Lord forbid." Let us all "pursue the things that make for peace." If advice or discipline is needed, let it be administered; yet let it ever be done in the spirit of the blessed Saviour's directions.—Let us read much the 18th chapter of Matthew. If an apostle were now visiting us, would he not often say to the brethren, "Little children, love one another?"

A. B. C. F. Missions.—The late meeting of this Board at New-Haven was full of interest. The churches, it was thought, had never so much occasion to rejoice in the effusions of the Holy Spirit upon the mission stations, as they now have in reference to what has occurred the past year. On the subject of the imprisoned missionaries, the Board express themselves temperately, but in language that is unequivocal. The missionaries did right in the circumstances of the case, to refuse the oath of allegiance to the state of Georgia; a public statement of the affair will be given by a committee of the Board; and the Board will memorialise Congress on the subject, the ensuing winter. In the mean time, the churches should all make these brethren the subjects of special fervent prayer. We have room only to add to-day, that Rev. Dr. Cornelius is appointed to the secretaryship, so recently vacated by the death of the lamented Evarts.

Missionaries for the Great Valley.—Messrs. Moore, Baily, Bartlett, and Chaffee, who graduated last June at the Hamilton baptist theological seminary, left this village on Tuesday last, for the valley of the Mississippi. The wives of Messrs. Baily and Bartlett were also in company. On the Sabbath evening previous, as we learn from the Register, a meeting was held with the brethren in reference to the subject, which was chiefly devoted to mutual exhortation and fervent prayer. The claims of the valley were well advocated, though as yet there is a deficiency in funds and supplies for this mission. The baptist Sabbath school in Broad street gave the brethren "forty-three volumes of their library, and twenty-one testaments."

The baptist brethren are doing well. Ought not the Pedo-Baptists also to bestir themselves? One should think that they were able to send out a special mission about these times. Sabbath schools, it is true, are doing something; but ministers are also required, if any head way is to be made against the blighting influence of the Catholics.

The Cherokee Missionaries.—The following strictures on the treatment received by the missionaries to the Cherokee nation, are from the New-York (Methodist) Christian Advocate and Journal, a paper which has a more extensive circulation than any other published in this country, or perhaps in the world:—

"Without pretending to decide at all on the justice or injustice, propriety or impropriety, of the laws of Georgia in relation to the Indians, or on the course pursued by the general government toward them, or of expressing an opinion on the expediency of their removal west of the Mississippi, we do say, without hesitation, and most unqualifiedly, that the conduct of the authorities of the state of Georgia toward the missionaries stationed among the Cherokee Indians, and toward the Indians themselves, so far as they have come under a similar operation of the authorities, is a BARBAROUS OUTRAGE *upon the civil and religious rights of the citizens of these United States.*

"Has it come to this? Is a missionary, peaceably pursuing his calling, for no other crime alledged, than a refusal, from conscientious motives, to take an oath of allegiance to a particular state, to be suddenly apprehended, *bound with chains*, and incarcerated in prison? After being thus chained, is he to be driven like a wild beast through the streets? Are these inquisitorial transactions to be tolerated in a christian land—a land of boasted freedom—in the nineteenth century? Then may we bid farewell to free institutions. Then may we sing a requiem over the grave of our constitutional rights and privileges, and go home and wrap ourselves up in the mantle of deep mourning, for the death of our ancestral inheritance, civil, political and religious. Our fathers fought, bled, suffered and died in vain.

"But the story must not be told; at least we must not utter a complaint, for fear of giving offence! Indeed, we do not wish to give offence needlessly to any one. But if we were to "hold our peace," on such an occasion, "the stones would cry out against us," and condemn us for our pusillanimity.

"Neither let these remarks be construed into an opposition or prejudice against the south.—As far as we know our own hearts, in the discharge of our duty, we know neither the south, north, east or west. If such conduct as we are deprecating were witnessed in our own state, or even in our city, if we were not totally blinded by partiality, we would not be among the last to anathematise it. If such outrages are to be committed upon the rights of our citizens, and the press, because it is a *religious* press, must be muzzled in regard to them, then are we transported back into the ages of barbarism, or into the darker age of inquisitorial cruelty, and civil despotism; so dark that not even a ray of truth is permitted to disclose the horrid deeds which may be perpetrated.

"On reflection, we think that no unprejudiced mind can attempt to justify such a trespass upon the rights of man; and therefore we trust that its reprobation will be expressed in such universal, loud and unequivocal language, that it will not be repeated."

It appears by the following article, from the Cherokee Phœnix, of the 1st inst. that the report that nine of the Georgia prisoners had been pardoned is correct; while Messrs. Worcester and Butler are confined to hard labour in the penitentiary:—

"We have barely time this week to say, that nine of the prisoners sentenced by Judge Clayton to confinement in the penitentiary, were pardoned by the Governor, and have returned to their families. They were, however, given to understand, they must leave the bounds of Georgia, or would be liable to another arrest. None entered the walls of the penitentiary as prisoners, except Mr. Worcester and Dr. Butler. Some of those who had received pardon, the next day, by permission, went in to see and take leave of their friends the missionaries, and requested the privilege of saying to them a few words, that they might carry some message from them to their familes; but were not permitted to speak to them. They only exchanged a look, and left them performing their allotted labours, both at the same wheel."

Worthy of Imitation.—A medical correspondent of the Boston Recorder, who it seems has avoided as far as possible all professional business on the Lord's day, finally determined to keep an accurate account of all monies collected for practice on the Sabbath, that he might devote the sum total to the cause of christian benevolence. In two years, $50 was thus obtained. If this plan were to be extensively adopted, two good results would follow; the Lord's treasury would be replenished, and the amount of Sabbath breaking among medical men would be materially lessened.

A respected clerical correspondent, who, it seems, would persuade us to come out and chastise some of the good brethren for existing errors, as well as boldly to denounce denunciation, tells us, that certain petitions in prayer, (giving us, as he thinks, the precise words), and certain doctrinal expressions in preaching, were certainly used some where, on some late occasion, by somebody; and that this we may undoubtedly depend upon. So he sends us that rusty old document of half a century, Davenport's confession, as a fit scourge for the occasion; and will offer it to some other journal, if we refuse to publish it. Wonder whether it will appear!

Now if the reverend father, for whom we certainly entertain the most sincere regard, should be vexed with us for this disclosure, let him ask himself, whether those whom he would have us openly chastise, without judge or jury, would not have some reason to complain of his scourge.

We are desired to mention, that a protracted meeting will be held at Richfield Springs, to commence on the 9th of November. Clergymen and laymen generally are invited to attend.

The communication of H. A. I. by some mistake, was laid aside the past week. It shall receive early attention.

THE VERSE-A-DAY SYSTEM.

JOHN XVIII.

Tuesday, Oct. 18.—13. And led him away to Annas first; (For he was father-in-law to Caiaphas, which was the high priest that same year.)

Wednesday, Oct. 19.—14. Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.

Thursday, Oct. 20.—15. And Simon Peter followed Jesus, and so did another disciple.—That disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

Friday, Oct. 21.—16. But Peter stood at the door without. Then went out that other disciple which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

Saturday, Oct. 22.—17. Then saith the damsel that kept the door unto Peter, Art not thou, also, one of this man's disciples? He saith, I am not.

Sunday, Oct. 23.—18. And the servants and officers stood there, who had made a fire of coals, (for it was cold), and they warmed themselves: And Peter stood with them, and warmed himself.

Monday, Oct. 24.—19. The high priest then asked Jesus of his disciples, and of his doctrine.

Tuesday, Oct. 25.—20. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

POLITICAL.

FOREIGN.

Bad News from Poland.—By the arrivals at New-York of the ships Hannibal and Pacific, from Liverpool, London papers to the 31st August have been received.

The Hon. John Randolph, late minister to Russia, came passenger in the Hannibal.

Poland.—The accounts from Poland, altho' some doubts are expressed of their authenticity, are of a most unfavourable character.

The Russians are announced as within a few miles of Warsaw, which was miserably deficient in resources, and exposed to the tumultuous proceedings of a mob.

Skryznecki has, it is said, been dismissed, and the Governor of Warsaw displaced.

The London Courier says:—"It will be seen by our extracts from the Prussian Gazette, that the gloomy view which we took of the prospects of the Poles, was but too correct. The Russians were, at the latest dates, within very few miles of the capital, which was comparatively destitute of resources, and, as it would appear from these accounts, under the control of the mob. The atrocities which are said to have been committed in Warsaw, show but too clearly that the government no longer possesses the power necessary for the organisation and good direction of the means which it still retained; and it is but too probable that at this moment the struggles of the patriots of Poland are at an end."

From the Polish Frontiers, Aug. 10.—According to authentic accounts from the Russian head-quarters, dated the 13th inst. the corps of Gen. Rudiger, which had passed the Vistula, has approached Radom, and pushed its advanced posts to the Pilizi. The vanguard of this corps, commanded by Gen. Geismar, has totally defeated a detachment of the Poles, who, besides several hundred killed, lost two cannon, and 300 prisoners, among whom are many officers.

The corps of Count Baron Krentz, consisting of 20,000 infantry, and 5000 cavalry, has arrived at Prasnyz, and received orders to hasten its march to join the Russian army, so as to pass on the 18th the bridge over the Vistula, at Legea. Choez and Rychwall were occupied by the Russian troops on the 14th, and they were expected on the 15th or 16th at Kalisch.

Blonie, Aug. 17.—On the news that Gen. Rudiger had passed the Vistula, the Russian army had broke up from Lowiez on the 15th, and without having met with any resistance from the enemy, advanced to Blonie, sixteen miles from Warsaw. The courage of the insurgents seems to be sunk, as is proved by all concurrent accounts, and by their numerous deserters.—Those in larger or smaller parties come daily to the Russian camp, and are sent to their homes. The head-quarters of the Field-Marshal are at this moment in Blonie, though the greater part of the troops have already advanced nearer to Warsaw. It is probable the head quarters will follow to-morrow. The crisis is at hand; all must soon be decided.

Cracow, Aug. 13.—The Chamber of Nuncios at Warsaw, resolved on the 9th, in a secret committee, to despatch instantly commissaries to the grand Polish army, to inquire into the motives of the Generalissimo's inaction, and to expostulate with him on the necessity of immediately giving battle, which was called for by the unanimous wish of the people. It is added, that the commissaries were empowerd to appoint another commander in chief, if they thought proper, after taking cognisance of the facts.

Warsaw, Aug. 17.—Yesterday and the day before were days of horror. The patriotic club, long irritated against the established authorities, and dissatisfied at not seeing Gen. Jankowsky condemned to death, at length determined on taking violent measures. On the 14th, at 8, P. M., the club formally demanded that Gen. Skryznecki should be ordered to Warsaw. Hereupon they proceeded to the castle, where the two hundred national guards scarcely offered any resistance. The seven prisoners of state who were found, were murdered in their rooms, and their bodies thrown into the gutter, or hung up at the lamp posts. The rioters then proceeded to the houses of several persons already acquitted, and to the house of correction, in which not only the agents of the late police, but also debtors and cheats, were confined. Many of them were put to death, and their bodies hung up without much cermony. In this way thirty-five persons lost their lives during the first night. Among them were Generals Jankowski, Bukoski, Hurtig, Salaki, and Bentkowski; the Russian Chamberlain Fustiane; a Russian lady of the name of Bazanow; the Counsellor of State Hanckiewlez, who had been acquitted; Major Petrikowski, and several police agents. Lessel, the confectioner, who was acquitted, was saved with difficulty by Gen. Krukowiecki.

Yesterday, about noon, a Russian captain of cavalry, who had been wounded and taken prisoner, was torn from the waggon as it entered the city, and cruelly murdered. In the afternoon, Rawecki, the curator of the schools, was hung at a lamp post. During the night, Gen. Krukowiecki was re-appointed governor of the city. His first measure was to send for military reinforcements, so that a repetition of these horrors is scarcely to expected. The French and Austrian consuls had already demanded their passports, the government being no longer in a condition to afford them protection. Today, Gen. Krukowiecki is placed at the head of the new government, with very extended powers. During the hours of terror he displayed much energy and personal bravery. He has already had the president and ten members of the club arrested. By virtue of the powers placed in his hands, he has appointed General Prondzynki to the chief command in the army, who is said to have already accepted the appointment.

Great-Britain.—The reform bill progresses slowly in the House of Commons, and continues to be opposed step by step by the opposition.

Preparations were making for the coronation of King William and Queen Adelaide.

Belgium.—The French army has commenced its retrogade movement from Belgium, and a great part of it is immediately to return to France.

DOMESTIC.

Anti-Tariff Convention.—The anti-tariff convention, which assembled at Philadelphia on the 1st inst. adjourned on the 7th, *sine die*. An address to the people of the United States was adopted, and a committee appointed to prepare a memorial to Congress. No direct vote was taken respecting the *constitutionality* of the present tariff; but in the address to the people, it is stated as a fact, that a large and respectable portion of the people of the Union believe the tariff to be unconstitutional, and the reasons are given which has led them to this conclusion.

When the address was taken up in the convention, Mr. Gallatin moved to strike out all that part of it which related to the constitutionality of the measure; but the motion was lost, ayes 32, noes 149. On this question the delegation from the city of New-York (no other part of the state was represented) stood, ayes 16, noes 4. The address was then adopted, ayes 158, noes 29; the New-York members voting, for it 8, against it 12.

At the close of the proceedings, a resolution was offered, for the appointment of a committee to attend the *tariff* convention, which is to assemble at New-York on the 26th inst.; but it was opposed, and indefinitely postponed.

Slave Insurrections.—Almost daily alarms continue to occur in Maryland, North-Carolina and Virginia, in consequence of the insurrectionary disposition of the slaves. Most of these alarms proceed from unfounded reports; but in some cases there is too much reason for them. A large number of slaves assembled at Denton, near Seaford, on the eastern shore of Maryland, where they murdered Dr. Bain and his family, and commenced an attack on Seaford. Arms and ammunition have been sent thither from Baltimore.

A meditated insurrection has been discovered among the slaves engaged in the gold mines of Rutherford and Burke, in North-Carolina. A very serious plot has also been detected in Richmond county, in that state.

Of the slaves concerned in the late insurrection in Southampton, Virginia, thirteen have been executed, and four others are under sentence of death.

The report of the capture of Nat, the ringleader of the Southampton insurrection, was unfounded. He is supposed to have made his escape over the mountains.

Robert Lansing, Esq. of Jefferson county, has been nominated by the Jackson party, as a candidate for senator from the 5th senatorial district, in the place of Walter Cole, Esq. who declined the nomination on account of the feeble state of his health.

National Debt.—The Secretary of the Treasury has given notice to the holders of the four and a half per cent stock, of $5,000,000, created in pursuance of an act of Congress, passed in 1814, that it will be paid off on the first day of January next. Also, that the five per cent stock, created in 1820, amounting to $999,900, will be paid on the second day of January next, to the proprietors thereof. Interest on all these stocks to cease on the 31st December next.

Dibdil Holt, who murdered his wife at Buffalo, a few weeks since, was tried at the late court of oyer and terminer held in that village; Judge Gardiner presiding. He plead guilty to the accusation, and declined a trial by jury.—He was sentenced to be executed on the 18th day of November next, between the hours of twelve at noon, and two in the afternoon. Holt is said to have been very little affected by the solemnity of the occasion.

A friend in town has received a letter from Fauquier, stating that Mr. Samuel Withers was shot on Wednesday last, at the Warrenton races, by Capt. Gale. They were betting on a race, which produced a quarrel. Mr. W. struck Capt. G. who immediately drew a pistol from his pocket, and shot him in the stomach. He lived two days after receiving the wound. *Alex. Gazette.*

We understand, says the Boston Courier, that orders were received at Fort Independence on Sunday evening, to detach two companies of infantry to Old Point-Comfort, in Virginia; and that two companies are to be sent from New-York, and one from New-London, to the same post.

For the Western Recorder.

TO THE ELECTORS OF THE COUNTY OF ONEIDA.

FELLOW-CITIZENS—The time will soon arrive, when you will again be called by your suffrages, to fill the important and responsible office of County Clerk; *important*, because the office is the only depository of all titles to *real* estate in the county; *responsible*, because upon the clerk's accuracy and *professional* knowledge, often depends the security of titles; and for the want of which, all the hard earnings of the labouring farmer or industrious mechanic, accumulated in long years of privation and toil, may be irreparably lost. The office, too, demands the most assiduous attention to its duties, an intimate acquaintance with its internal arrangement, and accurate knowledge of the state laws; which can only be acquired by experience and enduring habits of industry.

In presenting myself as a candidate for re-election, I make no pretensions to exclusive fitness, or superior qualifications. On the contrary, under a full knowledge of the requirements of the office, I could not without much diffidence, trust myself to be measured by the standard of fitness which I have above acknowledged to be just. Throughout a period of nearly six years, I have endeavoured to perform the duties of the office faithfully, and I cannot upbraid myself for a lack of industry, or for any material omission of official duty. But I will not boast of a successful administration of the office. It suits my feelings better to cherish and express a deep sense of gratitude, for that cordial partiality evinced by the freemen of Oneida, who have twice honoured me with popular favour and public confidence. Nor does it by any means lessen the obligation, that such partiality has afforded me the *very experience* which constitutes one of the essential qualifications for the office, and but for which I might not have presumed at this time, to offer myself for the clerkship. I am aware that the practice of self-nomination has not prevailed in this state to any considerable extent; and altho' it may be considered as objectionable by many, it is exempt from those charges (whether true or false) too often preferred against nominations made in any other manner. By this mode of nomination, the candidate places himself directly before the people, frankly and honestly asking them for their suffrages, and submitting himself to their judgment and scrutiny; making them the sole, as they are of right, the proper judges of his character, his claims, and his qualifications for office. Neither the partiality of friends, or the purchased support of others, is brought in play to secure a nomination. The self-nominated candidate must rely upon his individual reputation; he appeals with confidence, but without presumption, to those who know him, and who, with an independence and honesty characteristic of American citizens, will *give their verdict at the polls according to evidence.*

I come not before you with claims superior to the equal rights enjoyed in common by every freeman of the county, but merely with the unassuming pretensions of a humble citizen, desirous of being continued in office, and under the influence of feelings which inspire me (be the result what it may) with implicit submission to the public will. JOHN H. OSTROM.

Utica, Sept. 24, 1831.

MARRIED,

At Canandaigua, on the 11th inst. by Rev. Mr. Kearney, *Henry Morris*, Esq. of Buffalo, to Miss *Mary N. Spencer*, daughter of John C. Spencer, Esq. of Canandaigua.

At Bridgeport, Conn. on the 24th ult. by Rev. John Blatchford, Rev. *Richard Armstrong*, missionary to the South Sea islands, to Miss *Clarissa Chapman*, of Bridgeport.

DEATHS.

At New-Brunswick, N. J. on the 12th inst. Rev. *John DeWitt*, D. D. formerly pastor of the south Dutch church in Albany, and since professor in Rutger's college and the theological seminary at New-Brunswick.

In Albany, on the 10th inst. Mrs. *Charlotte Bleecker*, wife of Barent Bleecker, Esq. of that city.

In Pennsylvania, Hon. *William Ramsay*, one of the members of Congress from that state.

PUBLIC EXHIBITION.

In the first presbyterian church, at 6 o'clock on Wednesday eve, Oct. 19th, the students of the "Utica Classical and Commercial Lyceum," will exhibit public speaking.

Utica, Oct. 15, 1831.

List of Letters received at the office of the Western Recorder, during the last week.

G. W. Herrick, E. A. Royce, J. R. Pynneo, L. Austin, S. L. Gouverneur, G. Price, J. Beebe, H. Holliday, D. T. Conde, F. Deming, J. Cody, N. Seymour.

AUCTION SALES—REAL ESTATE.

ON THE PREMISES.

ON Thursday the 27th of October inst. at 9 o'clock, A. M. the Buildings and Lots, No. 39, 41, 43 & 45, east side of Genesee street, two doors from Broad street; and also, one vacant Lot, with the adjoining Office and Lot, on Broad street, two doors from Genesee street; the whole being connected in the rear. Terms, one quarter of the purchase money on the day of sale; the remainder in twelve months. The title is indisputable.

By order of *Arthur Tappan* and *Moses Allen*, New-York. S. W. HIGGINS, *Auctioneer.*

A map of the property may be seen at J. J. French's store, corner of Genesee and Catharine streets.

Oct. 17, 1831. 42w2

CLINTON FEMALE SEMINARY.

THE winter term of this Institution will commence on Thursday the 10th of November next.

Oct. 18, 1831. 42w4

HARDWARE.

JUST received, by the ship Salem, from Liverpool, a handsome assortment of Plated, Polished, Pot-Tinned and Japanned HARNESS and SADDLERY WARE, at No. 129, Genesee street.

Oct. 18, 1831. AYLSWORTH & HOLMES.

AYLSWORTH & HOLMES are now receiving their fall importations of *Hardware, Saddlery, Cutlery*, and *Cabinet Ware*; which, together with their former stock, makes their assortment complete for the fall trade; all which they offer at wholesale or retail, on the most accommodating terms, at No. 129, Genesee street. *Oct.* 18, 1831. 42

PAINTING & GLAZING.

WILLIAM C. PHILLIPS informs his Friends and the Public generally, that he has returned to this place from the west, and again resumed his business as a Painter and Glazier. He has located his establishment on Hotel street, a few rods above the canal, at the intersection of Genesee street; where he is ready to attend to all calls in his line; such as House, Sign and Boat Painting, Gilding, Glazing, and Paper-Hanging. Feeling confident of having given general satisfaction formerly, he now humbly solicits a share of the public patronage. *Utica, Oct.* 17, 1831. 42

SPIRITUAL SONGS, No. 2.

THIS day published, by Hastings & Tracy, and W. Williams, Utica; Collins & Hannay, White, Gallagher & White, J. P. Haven, and Henry C. Sleight, New-York; Towar and J. & D. M. Hogan, Philadelphia; and Richardson, Lord & Holbrook, Boston:—"Spiritual Songs for Social Worship, No. II; adapted to the use of families and private circles in seasons of revival, to missionary meetings, to the monthly concert, and to other occasions of special interest. The words and music arranged by Thomas Hastings, of Utica, and Lowell Mason, of Boston." Price 12 1-2 cents.

Utica, Oct. 10, 1831.

CARPETS, RUGS, OIL-CLOTHS, &c.

THE Subscriber has now received at his Carpet Ware Rooms, his fall supply of Carpets, Rugs, Oil-Cloths, India Matting, Grass and Russian Floor-Mats, &c. &c.; which, in addition to his former stock, is without exception the *largest*, and the patronage he has heretofore received, warrants him in again saying it comprises the *cheapest* and *best selected patterns*, ever offered out of New-York.

ROBERT SHEARMAN,

Oct. 10, 1831. No. 62, Genesee st. Utica.

CHARLES P. KIRKLAND & WILLIAM J. BACON have formed a partnership in the practice of law. Office, 76, Genesee street, three doors above the Ontario Branch Bank.

Utica, Oct. 1, 1831. 40m3

PULPIT TRIMMINGS.

THE Subscriber has just received a few pieces of rich Satin Damask, (an article never offered for sale in this village before), for Pulpit Trimmings, Window Curtains, &c. Also, Worsted Damask, a rich article; Embossed and watered Moreens, scarlet, crimson and green; Silk & worsted Fringes; Silk & worsted Tassels, Cords, &c.; which will be sold cheap.

40 ROBERT SHEARMAN,

Utica, Oct. 4, 1831. No. 62, Genesee st.

BROADCLOTHS.

THE Subscriber has received an uncommon large supply of CLOTHS, of all colours, qualities, and prices, from $2.50 to $10 per yard. Also, Cassimeres, Sattinets, &c. &c.; which can and will be sold unusually low. ROBERT SHEARMAN,

Utica, Oct. 4, 1831. No. 62, Genesee st.

MOST splendid MERINO CLOTHS and Circassians, Goat-hair & other Cambletts, may be found cheap, at No. 62, Genesee street, Utica.

Oct. 4, 1831. [40] ROBERT SHEARMAN.

A Large lot of Rose, Duffil and Point BLANKETS, just received. Also, Marseilles Quilts, Counterpanes, Mattresses, &c. ROBERT SHEARMAN,

Oct. 4, 1831. [40] No. 62, Genesee st.

G. MANCHESTER,

DRAPER & TAYLOR—No. 130, *Genesee St.*

HAS just received his Fall and Winter GOODS, consisting of Cloths, Cassimeres, and Vestings; Cambletts, Sattinets, Suspenders, Hosiery, Stocks, &c. &c.; which will be sold at a small advance from cost.

Utica, Oct. 4, 1831. 40

WHOLESALE OR RETAIL.

BARTON & BUTLER have just received their stock of FALL GOODS, which they offer at wholesale or retail, for cash or approved credit, at as low rates as can be purchased in Utica or elsewhere.

Utica, Sept. 12, 1831. 37

BROADCLOTHS.—Just received, a splendid lot of Broadcloths, which will be sold cheap, at No. 54, Genesee st. BARTON & BUTLER.

Utica, Sept. 12, 1831. 37

SHAWLS—SHAWLS—SHAWLS.

JUST received the most splendid lot of Merino and Thibet Shawls ever offered in this market.

Sept. 6, 1831. BARTON & BUTLER.

ITALIAN LUSTRINGS, Gros de Naps, and Gros de Berlins, a great variety and very superior, just received by BARTON & BUTLER.

Sept. 6, 1831. 36

MERINO CLOTHS—The most splendid and cheapest lot ever presented in this market, just received by BARTON & BUTLER.

Sept. 6, 1831. 36

COLD PREVENTIVES.

SHIRTS and DRAWERS, of worsted, cotton, and lambs' wool, may be had at the Clothing Store of O. MANCHESTER, 94, Genesee st.

August 16, 1831. 33

STOCKS, COLLARS, & SUSPENDERS, in a great variety: Also, CRAVAT STIFFENERS, a new article: For sale, by

August 16, 1831. (33) O. MANCHESTER.

5000 HIDES.

THE Subscriber has just received, and has now on hand, Five Thousand SPANISH HIDES, comprising River La Plate, Rio Grand, Pernambuco, Carthagena, Tampico, and Santa Martha, Sole Leather HIDES; and New-Orleans, Patna, and dry and salted Calcutta UPPERS: Together with a large assortment of all kinds of LEATHER.

Also, constantly on hand, a supply of the first quality of LIVER OIL, and a general assortment of *Currying Tools*, which he offers for sale as low as they can be bought in Albany or New-York, including transportation. SAMUEL LIGHTBODY,

Utica, June 14, 1831. (24) No. 14, Genesee st.

POETRY AND MUSIC.

From the New-York Evangelist.

MISSION HYMN.

"LET THERE BE LIGHT."

Light for the dreary vales
Of ice-bound Labrador!
Where the frost-king breathes on the slippery sails,
Till the mariner wakes no more:
Lift high the lamp that never fails,
To that dark and sterile shore.

Light for the forest child!
An outcast though he be,
From the haunts where his happy boyhood smil'd,
And the country of the free:
Pour the hope of heaven o'er its desert wild;
For what home on earth has he?

Light for the cliffs of Greece!
Light for that trampled clime,
Where the wrath of the spoiler refus'd to cease,
Till it wreck'd the boast of time:
See! the Moslem hath tender'd the cup of peace:
Grudge ye your boon sublime?

Light on the Hindoo shed!
On the maddening idol train;
The flame of the suttee is dire and red,
And the Fakir faints with pain;
And the dying moan on their cheerless bed,
By the Ganges lov'd in vain.

Light for the Persian sky!
The Sophi's wisdom fades,
And the pearls of Ormus are poor to buy
A shield, when death invades.
Hark! hark! to the sainted Martyn's sigh,
From Ararat's mournful shades.

Light for the Burman vales!
For the islands of the sea!
For that land where the slave ship fills its sails
With sighs of agony;
And her kidnapp'd babes the mother wails
'Neath the lone banana tree.

Light for that ancient race,
Exil'd from Zion's rest!
Behold they roam from place to place,
Benighted and oppress'd;
They shudder at Sinai's fearful base:
Guide them to Calvary's breast.

Light for the darken'd earth!
Salvation's heralds bold,
Look up! for the day-star springs to birth;
And the lamp your hands doth hold,
Quenchless shall burn with beam benign,
Till the light of eternity's morn doth shine.

Teachers.—Those who feel interested in the religious claims of church music, need not be reminded, that the number of pious teachers is at present inadequate to the demand for instruction; and that of this number, few, comparatively, have had the advantage of long experience. Those, therefore, who wish to engage a teacher for the coming season, that possesses a union of talent with piety, have no time to lose, especially if they desire first rate instruction. It is but lately that Christians have been waking up to the importance of this interest; and every thing desirable, therefore, cannot be speedily accomplished. The number of pious teachers increases more and more; and the revivals of the past winter, it is hoped, will in time furnish many additions. No less than fourteen or fifteen schools, within these western districts of the state, it is understood, were made the scenes of deep and thorough revival last winter. In some instances, teachers as well as scholars shared in the work; but for the most part, so far as we have been able to hear, the favoured schools were under the direction of men of experimental piety, who entered readily, heart and hand, into the blessed work.

Where a man of genuine piety cannot be obtained, to take charge of a school or choir, let no one be employed who is destitute of a strictly moral character, or who would, under any circumstances, be likely to array himself against the power of religious influence; and in this case, let the pastor or some of the lay brethren be present, to open and close the school by prayer, accompanied, perhaps, with a brief word of exhortation. This duty, we believe, is imperious; and there is every encouragement in favour of discharging it faithfully. Let the same precious influence reign in these schools that is exerted in Sabbath schools and bible classes, and the same blessed fruits will be seen to follow. After the cheering results of the last winter, it would be preposterous to call this in question. The Lord has begun in earnest to bless these schools of cultivators, and it is time for his people to become co-workers with him.

Christians should also make these schools the subject of special, fervent prayer. This, above all things, should not be neglected. Such blessings as we have alluded to, it may be presumed, will not descend but in answer to the supplications of at least *some* of God's professing people. There has been a world of unbelief on this subject; and it is high time to reform. We declare it as our most solemn conviction, that if Christians would bestir themselves, and labour and pray in earnest in this department, they would soon see the salvation of God extensively poured out upon these schools of psalmody; while converts would multiply as the drops of the morning dew.

PARENTAL.

We commenced this head without the least suspicion that it would so long have to "go a begging." But up to the present hour, notwithstanding we have been repeatedly urged to furnish such a head for the benefit of readers, we have received but one solitary communication for this special object. That article, published several weeks ago, continues still to circulate in the journals far and near. We hope this circumstance will induce others to favour us. The subject of parental duties and privileges is copious and important, and it is one not likely to be soon exhausted.

HINTS ON EDUCATION.—A correspondent of the Connecticut Observer, recommending a little work, bearing this title, to the perusal of mothers, remarks, that it is designed to assist in forming the moral, social and religious character of children.

"Some of the best principles of moral culture, (adds the writer), are also introduced. I make a few extracts on this topic. "How careful should we be to make learning as agreeable as possible; to beware of exciting disgust towards study, and to nurture a literary taste, not only as good in itself, but as an important preservative from evil, especially to boys, in future life." "With many children, whose innumerable tasks are painfully learnt and darkly understood, the memory is exercised, not to say burthened, whilst the real cultivation of the mind, the improvement of the reasoning powers, and the formation of good intellectual habits, are overlooked." The authoress, at this point, refers to that admirable little treatise on education, Watts on the Mind, introducing the remark of Dr. Johnson, that, whoever has the care of instructing others, may be charged with deficiency in his duty, if this book is not recommended. The writer would add, that all parents "have the care of instructing others," and he could wish that they would not only furnish each of their children with Watts on the Mind, but make it a text book for themselves, to guide them to the best principles by which to promote their own and their children's mental culture.—In the Hints on Education, the topic of family government is also treated very happily, and the errors and deficiencies exposed, will, I imagine, be allowed by every reader, to exist too extensively, within the range of common observation.

"The writer of these Hints, I suppose to be an English lady, as the edition before me, is the 2d Salem, from the fifth London edition. It is however, on that account, hardly less appropriate in its instructions to American mothers. The full title of the work is, "Hints for the improvement of early Education, and Nursery Discipline." Any mother, possessing a considerable share of reflection and intelligence, would not fail, I imagine, after having read two pages of these Hints, to follow them up till she had read the whole; and though a thousand should read it who did not specially need its instructions for themselves, might it not lead them to a discussion of the topics it contains, with a thousand others, whom it *might* profit?"

MISCELLANEOUS.

From the Home Missionary.

REV. MR. CUSHMAN.

It is our mournful duty to announce to our readers, that this devoted servant of Jesus Christ, and indefatigable labourer in the home missionary cause, departed this life on the 27th August, at Wooster, Wayne county, Ohio.

There is no occasion for us to speak of the character of our dear brother, to any who shared the pleasure of his personal acquaintance, or enjoyed his professional labours.—The following testimonies from letters written to us on the occasion of his death, speak our own feelings as freely as we deem it consistent with christian propriety to express them; though were we to give vent to the full tide of emotions which this sore bereavement has gathered in our hearts, we should perhaps speak more at large, and in still stronger language:—

From a Clergyman in the West to the Corresponding Secretary.

"DEAR BROTHER—Ere this reaches you, you will doubtless have heard of the death of our dear Brother Cushman. He died at Wooster on Saturday the 27th August. Mrs. C. had left Cincinnati on Friday morning previous, but did not arrive in season to witness his death. His sickness and death were like his life, a bright example of christian meekness, patience and holy confidence in his divine Master.

"During his short residence in the west, our brother had endeared himself to a large circle of christian friends. *All* devoted followers of Jesus Christ seemed to love him, however widely they differed from him in some things. None but the most prejudiced could resist his uniform meekness, patience, goodness, and unaffected humility. He was "an Israelite indeed, in whom there was no guile." In the trying situation he was called to occupy, he never was thrown off his balance. Opposition and obloquy were invariably returned with kindness, forbearance and sincere christian affection. In this way, our brother moved among the churches as a ministering spirit, "dispensing good wherever he came." I know of no one of whom it might be said with greater propriety, "the labours of his life were love." It was this spirit which made him welcome to every church, and won its way to every christian bosom. Prejudice and jealousy were often found to yield to that sweetness and christian affection, with which he treated all who differed from him in opinion. Wherever he went he left the savour of godliness behind him. No church, I believe, ever had just reason to complain of his visits, while many can bear testimony to the good effects of his labours among them.

"In private life, he was the same; always heavenly minded, tender, gentle, affectionate and *faithful*. In conversation, in prayer, and preaching, his great theme was *redeeming love*. Many will long remember his conversation, his prayers, and his *sermons* in the family circle. Oh! he was ripe for heaven! My dear brother, my heart is full. The tears now dim my eyes while I write. I had found Brother C. a *friend* with whom I could take sweet counsel. He was never discouraged, never cast down; always cheerful, always ready to assist, and to co-operate in every measure which had for its object the promotion of the cause of Christ, and the salvation of men. It was more of a pleasure to labour with such a man, even in perplexing circumstances, than with most persons where all is fair and calm. Under his care, the home missionary cause, so dear to all who can appreciate self-denying efforts to do good, was growing constantly in public favour, its sphere of usefulness enlarging, and many feeble churches were receiving a new impulse."

A clergyman in *Kentucky* writes, "The death of Brother Cushman has spread a gloom over the friends of the A. H. M. Society in this valley. We have no doubt, that our loss is his *eternal gain*. A more holy man than he was I never knew. I have travelled with him, preached with him, prayed with him in private, conversed closely and familiarly with him on his own personal religion, and I do believe that he had more of the *mind of Christ*, than any man with whom I have been acquainted. His efforts in the missionary cause were greatly blessed in this state, and in every place where he laboured. But he has gone to receive his reward; and we shall see him no more, till the resurrection trumpet shall call us together at the judgment of the great day."

To the American Home Missionary Society the loss would seem irreparable, were we not sustained by the consideration, that if the cause of the Society be indeed (as we believe it to be) the cause of God, he loves it too well, to let it suffer for want of suitable agents to conduct it.

From the Methodist Magazine.

RELIGIOUS INSTABILITY EFFECTUALLY REBUKED.

It is well known, that Frederick the Second, king of Prussia, took great pride in having his soldiers well disciplined; and was therefore particularly attentive to the conduct of the subalterns. It is not perhaps so well known, that he sometimes manifested a real respect for religious people; for few men could more clearly discern the excellence of that practice which is produced by divine principles. While, therefore, he sneered at the profession of religion, he promoted to offices of trust such persons as exemplified the christian character. The following incidents, which have not been published in this country, but are related on good authority, illustrate the truth of these remarks:—

A sergeant, of the name of Thomas, who was very successful in training his men, and whose whole deportment pleased the King, was often noticed by him. He inquired respecting the place of his birth, his parents, his religious creed, and the place of worship which he frequented. On being informed that he was united with the Moravians, and attended their chapel in William street, he exclaimed, "Oh, oh! you are a fanatic are you? Well, well; only take care to do your duty, and improve your men." The king's common salutation after this was, "Well, how do you do? How are you going on in William street?"

Frederick, at length, in conversation with the sergeant's colonel, mentioned his intention of promoting Thomas to an office in the commissariat department, upon the death of an aged man who then filled it. The colonel, in order to encourage Thomas, informed him of the king's design. Unhappily this had an injurious effect upon the mind of the sergeant; for alas! such is the depravity of the human heart, that few can endure the temptation of prosperity without sustaining spiritual loss.

Thomas began to forsake the assemblies of his christian brethren; and when reproved by his minister, he said his heart was with them, but he was afraid of offending the king. The minister bade him take heed that his heart did not deceive him.

Soon after the sergeant's religious declension, he was again accosted with, "Well, how do you do? How are your friends in William street?" "I do not know, please your majesty," was the reply. "Not know! not know!" answered the king; "have you been ill, then?" "No, please your majesty," rejoined the sergeant, "I do not see it necessary to attend there so often as I used to do." "Then you are not so great a fanatic as I thought you," was the royal answer.

In a short time the aged officer died, and the colonel waited upon his majesty to inform him of the vacancy, and to remind him of his intention to raise sergeant Thomas to the situation. "No! no!" said the king, "he shall not have it; he does not go to William street as often as he used to do."—Surprised at this peremptory refusal, the colonel withdrew, and on his return, found the sergeant waiting for the confirmation of his appointment.

"I do not know what is the matter with the king to-day," said the colonel; "but he will not give you the situation. He says you do not go to William street as often as you used to do. I do not know what he means, but I suppose you do."

Presenting a low bow to the colonel, the sergeant silently departed; and bowing still lower in spirit before the justice of God, he then, and ever after, adored the greatness of the divine mercy, which did not leave him to be an example of the truth of that scripture which saith, "The prosperity of fools shall destroy them."

SUNDAY SCHOOL MEETING AT ST. LOUIS.

Pursuant to public notice, an unusually large and respectable meeting of the citizens of St. Louis, was held in the presbyterian church on Sunday morning, the 28th ult. for the purpose of taking measures to promote the cause of Sunday schools in this state. It was previously understood, that the effort to be made was to be in conformity with the plans at present in operation by the American Sunday School Union, for supplying every destitute neighbourhood throughout the valley of the Mississippi with a Sunday school.

On motion of Joseph C. Brown, Esq. the Hon. William C. Carr was called to the chair, when the throne of grace was addressed by Rev. William S. Potts, at the request of the chairman.

Resolutions were offered, and addresses delivered, by Rev. Mr. Baird, H. R. Gamble, Esq. Edward Bakes, Esq. Hon. James H. Peck, and Rev. W. S. Potts.

Subscription cards were then circulated through the house, which resulted in the subscription of $427. We learn that it is intended to call on some gentlemen known to be friendly to the cause, but who were prevented from attending the meeting, by which we doubt not that the amount will be increased to five hundred dollars, which, added to two hundred dollars previously subscribed in this city, will make the subscription of St. Louis for carrying the resolution into effect, SEVEN HUNDRED DOLLARS.—*S. S. Journal.*

WASHINGTON.

The surprise and capture of the Hessian troops at Trenton, is a well remembered event in our revolutionary history. It occurred at the darkest period of the struggle, and it was in the hour when the hopes of the most sanguine had almost failed, that God so signally interposed to save our land.

On that eventful morning, Col. Biddle, of Philadelphia, rode by the side of Washington; and it is from his oft-repeated relation of the circumstances of that contest, that we have derived our knowledge of the following interesting fact:—

The American troops crossed the Delaware about nine miles above Trenton, and marched in two divisions upon the town.—This unexpected approach and vigourous attack of foes supposed to be dispirited and defeated, was completely successful; and although the floating ice in the river had delayed the crossing, and it was eight o'clock when Washington entered the village, the victory was gained with an ease altogether unexpected. In a few minutes all the outguards were driven in; and the American forces having surrounded the town, resistance became fruitless, and the enemy surrendered. When the event was communicated to Washington, he was pressing forward, and animating his troops by his voice and example. Instantly checking his horse, and throwing the reins upon his neck, the venerable man raised his hands and eyes to heaven, and then silently and emphatically acknowledged whence the victory had come, and what aid he had implored to guard his beloved his country in its perilous conflicts. It was not until the lapse of about a minute, that he paused from his devout thankfulness, and ordered the troops to stand to their arms.—*ib.*

LORD BACON.

This great man selected the most apt illustrations, when he marked the distinctions between the various pursuits of philosophers. He said, the empirical philosophers are like pismires; they lay up and use their store.—The rationalists are like spiders; they spin all out of their own bowels. But give me a philosopher, who like the bee, hath a middle faculty, gathering from abroad, but digesting that which is gathered by his own virtue.

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Ins. Comp'y	par
City Banks	par	Trenton Banking Co.	do
Except Franklin	broken	Rathway Far. & Mec.	do
Long-Island Bank	par	Salem Banking Co.	1 1-2
Dutchess County	par	Monmouth	broken
Lansingburgh	par	Franklin	do
Bank of Albany*	1-4	Hoboken	do
Albany State Bank*	do	Paterson	do
Other Albany Banks*	do	Protection & Lombard	do
Newburgh*	do	Jersey City,	do
Orange County	do	State, Trenton	do
Catskill	do	All others	1-2 a 3-8
Farmer's, Troy*	do	*Pennsylvania.*	
Other Troy Banks	do	Philadelphia Banks	1-4
Saratoga County	do	York	1-2
Mohawk	do	Chester County	3-8
Utica	1-2	Delaware County	do
Geneva	do	Reading	do
Auburn	do	Pittsburgh	1
Ontario	do	Gettysburgh	do
Central	do	Chambersburgh	do
Chenango	do	Carlisle	do
Ithaca	do	Lancaster	do
Ogdensburgh	do	Greensburgh	do
Jefferson County	do	Brownville	do
Wayne County	do	Silver Lake	50
Rochester	do	Others uncertain or broken	
Monroe County	do	*Delaware.*	
Livingston County	do	Banks of this state	1-2
Middle District	broken	*Maryland.*	
Columbia, Hudson	do	Baltimore Banks	3-8
Greene County	do	Somerset & Worc.	broken
Washington & Warren	do	Cumberland	do
Plattsburgh	do	Princess Ann	do
Niagara	do	Elkton	do
J. Barker's Exchange	do	All others	3-4 a 1
Maine.		*Dist. Columbia.*	
Bath	1-2	Bank of Columbia	uncer.
Waterville	do	Alexandria Merch.	broken
Castine	broken	Franklin	do
Wiscasset	do	All others	3-4
Kennebeck	do	*Virginia.*	
Passamaquoddy	do	Banks of this state	3-4 a 1
Hallowell & Augusta	do	*N. & S. Carolina.*	
All others	3-4	Banks of these states	1 a 2
New-Hampshire.		*Georgia.*	
Banks of this state	3-8	Banks of this state	2 a 3
Vermont.		*Ohio.*	
Banks of this state	3-8	Chilicothe	4a5
Massachusetts.		Marietta	do
Berkshire Bank	broken	Steubenville	do
Essex, Salem	do	Farmers & Mechanics	do
Farmer's, Belchertown	do	New-Lancaster	do
All others	3-8	St. Clairsville	do
Connecticut.		Mount-Pleasant	do
Norwich Bank	par	Western Reserve	do
Eagle, New-Haven	broken	Columbus	do
Derby	do	Others uncertain or broken	
All others	1-4	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	3
Pawtucket	broken	Michigan	1
All others	3-8	Detroit	broken
New-Jersey.		Upper-Canada, York	3
State, Newark	par	Kingston	broken
Do. Elizabethtown	do	Quebec	3
Do. New-Brunswick	do	Montreal	2

* Bills of these Banks, $20 and upwards, par.

STEAM SCOURING AND DRESSING CLOTHES, opposite the United States Branch Bank, where all orders will be attended to.

The Subscribers, having made additional improvements in the manner of colouring and scouring, desire to inform the public, that they have employed workmen directly from London, who have been extensively engaged in the business of steam scouring and colouring in that city, and who will now be engaged in their service. They desire to express their gratitude to the public, for the liberal patronage they have received, which has far exceeded their expectations.

Almost all colours which constitute gentlemen's dress, such as black, blue, drab, &c. will be restored to their original brightness and beauty, and warranted not to fade again; and all stains and blemishes perfectly extracted.

They hope that by constancy and promptness in their business, they shall secure the confidence and patronage of a generous public.

ROBERT PAUL.
Utica, Nov. 5, 1830. WILLIAM PAUL.

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

Utica, Jan. 1, 1829. WILLIAM CLARKE.

IN CHANCERY.—Before the V. C. 5th Circuit.

John E. Dutton, vs. Nathan T. Green, Abner Loomis, Ira Hills, William H. Maynard, and George G. Spencer. } E. Allen, Sol'r.

IN pursuance of a decretal order of the court of chancery made in this cause, will be sold under the direction of the subscriber, at public auction, at the inn kept by Levi Hills, in the town of Vernon, Oneida county, on the twenty-seventh day of October next, at 12 o'clock, M. of that day, "All that certain piece of land, situated in Vernon aforesaid, being a part of lot number nine in Baschard's location, so called; bounded easterly by the road leading from Vernon-Centre to Rome; north on land owned by Abner Loomis and Elizabeth Hills; west on land formerly owned by Eliphas Bissell, and a highway leading from Vernon-Centre to the Seneca turnpike road; and south on land owned by David Tuttle and Eliphas Bissell." Dated September 12, 1831. CHAs. A. MANN, Master in Chancery.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes.		*Leather.*	
Pot, 100lbs.	$5 15a5 20	Sole, oak tanned, lb.	22a30
Pearl do.	5 35a5 40	—— hemlock	20a24
Candles.		Dressed up. side	1 75a2 75
Mould	11a12	Undressed do.	1 50a2 50
Dipped	9a11	*Molasses.*	
Clover-Seed.		New-Orleans, gal.	32a33
Per lb.	a11	*Oil.*	
Coffee.		Whale, gal.	31a34
Havana	11a12	Sperm, summer	77a78
Java	12a13	—— winter	94a95
Cotton.		Linseed,	1 08a1 10
Upland	8a10	*Provisions.*	
Louisiana	10a12	Beef, mess, bbl.	7 50a8 50
Alabama	9a12	—— prime	4 a005 00
Feathers.		Pork, mess	13 50a13 75
Live American	34a36	—— prime	10 00a11 00
Fish.		Hams, north. lb.	10a11
Dry cod, cwt.	2 75a3 00	Butter, N.Y. dairy	12a15
Scale	1 50a1 62	Hog's Lard	10a11
Pickled, bbl.	3 75a4 00	Cheese	6a8
Mackarel, No. 1	6 50a0 00	*Rice.*	
Shad, Con. mess	9 25a9 50	Prime, 100lbs.	3 12a3 75
Herring	2 50a2 62	*Salt.*	
Flax.		Turks-Island, bush.	48a49
American, lb.	7a8	Liverpool ground	43a44
Flour & Meal.		*Sugar.*	
N.Y. super. bbl.	5 56a5 62	Havana, white, lb.	9a12
Western (canal)	5 81a6 00	—— brown	6a8
Rye flour	4 12a4 25	New-Orleans	6a7
Indian meal	3 75a3 81	Loaf	17a19
Grain.		Lump	15a16
Wheat, northern	1 10a1 15	*Tallow.*	
—— western	1 18a1 20	American, lb.	9a10
Rye	78a80	*Teas.*	
Corn, north yellow	70a71	Bohea, lb.	40a46
Oats	42a43	Souchong	56a75
Barley	1 00a	Hyson-skin	55a80
Beans, 7 bushels	7 00a8 00	Young-Hyson	88a1 20
Hides.		Hyson	90a1 20
La Plata, lb.	15a16	Gunpowder	1 10a1 50
S. A. horse, piece	1 55a1 60	Imperial	1 10a1 44
Hops.		*Tobacco.*	
First sort, lb.	a	Richmond, lb.	3a6
Lumber.		Cuba	14a25
Boards, p. M.	15 00a16 00	*Wines.*	
Plank, pine,	25 00a30 00	Madeira, gal.	1 25a3 50
Scantling, pine	15 00a16 00	Port	80a1 75
Do oak	20 00a25 00	Teneriffe, L.P.	90a1 25
Shingles, bundle	2 50a3 50	*Wool.*	
Oak timber, sq. ft.	20a25	Merino, Am. fl. lb.	50a70
Hoops, per M.	35 00a36 00	—— pulled	45a50
Staves, pipe	56 00a59 00	Common	35a40
—— hhd.	35 00a40 00	Spinning	33a40
—— bbl.	28 00a30 00	American Hatter's	30a85

MALTE-BRUN SCHOOL GEOGRAPHY AND ATLAS.

JUST published, and for sale, by HASTINGS & TRACY, the *Malte-Brun School Geography*, illustrated by numerous original Engravings, and an Atlas of nineteen maps, charts and tables: By S. G. Goodrich. This Geography, it is believed, will in every respect satisfy the public expectation, and be found decidedly superior to any system now in use.

Also, The Franklin Primer, The Young Scholar's Manual, or Easy Lessons, The Improved Reader, and the General Class-Book. *Dec. 7, 1830.*

ONEIDA TEMPERANCE HOUSE.

THE Public will understand, by the title assumed for this Establishment, that it is designed to be tributary to the great cause of Temperance; a cause which has enlisted the first talents and the purest benevolence and patriotism of our country. While the Proprietor would hope that he is not actuated by mercenary motives, in this enterprise, he would at the same time say, that in this, as in every other business of fair and honourable competition, he would solicit such a share of public patronage, as shall enable him to sustain his establishment, and thereby furnish the evidence of a growing public sentiment in favour of the doctrine of entire abstinence from the use of ardent spirits, and secure for himself the satisfaction to be derived from having contributed, in some degree, to promote so good a cause.

The location of the Temperance House is central, being opposite the Ontario Branch Bank, and near the post-office, reading-room, baths, &c. The House has recently been enlarged, and will be fitted up in good style. The best Wines, Porter, Beer, Cider, &c. will be provided at all times. Every attention will be paid to travellers that the Proprietor can bestow; and his best efforts shall be exerted to promote the comfort and supply the wants of those who may make his house their temporary home.

The House will be opened on the first day of May next. A few Gentlemen Boarders can be accommodated. N. SAFFORD.

Utica, April 6, 1830. 14

NOTICE.

THE Subscriber has removed his Medical Dispensary, to the corner of Genesee & Catharine streets, where he will keep Dr. ROBERTS' WELCH MEDICAMENTUM for sale; and also at the druggist stores of HITCHCOCK & SWAN, J. & W. WILLIAMS, WARNER & SOUTHMAYD, and H. STORRS & Co. Genesee street.

The Public are requested to take notice, that in future, every bottle put up by him will have his signature on the label which is on each bottle; and no others will be genuine. It is requested that this may be particularly noticed, as some envious, malicious adversary has made false assertions relating to its origin, preparation, and composition. The Subscriber assures the Public, that its composition is known only by him; and it gives him great pleasure that he is able to say, that in the short term of six months, since this medicine was offered for sale, it has been the means of restoring a number of valuable members of society to their usefulness in life; and he is constantly receiving the most cheering accounts of its great benefits. He could publish a volume of letters and certificates, were it necessary; but it is believed that the respectable letters and certificates already published will be sufficient. The bottles heretofore sent to my accredited agents, without my signature, are of the same quality as those with it.

The use of the Medicamentum is particularly recommended on the commencement of the warm season, and during its continuance, to prevent all bilious disorders and complaints of the bowels. It is recommended by physicians of the first respectability, to use gentle laxatives during that time, and medicines that support the stomach and bowels, and produce healthy secretions and excretions; and no medicine is better calculated to produce these effects than the Welch Medicamentum.

Utica, April 6, 1830. M. HITCHCOCK.

MEDICAL SPECIFIC FOR THE CONSUMPTION.

A MILD and efficient remedy for this fatal disease was discovered by *Dr Rafinesque*, Pulmist and Professor of Medical Botany in Philadelphia. It has cured or relieved six hundred persons, from Boston to New-Orleans, within two or three years. From three to six large bottles have effected radical cures. It is purely vegetable, fragrant and palatable. Patients actually become fond of it. It acts by medicating and healing the lungs, through the blood and air

The Pulmist, or Art to cure the Consumption, has been published as a guide Ample consultations furnished in difficult cases, at ten dollars

The Pulmel and Pulmist sold in Utica, at the Philadelphia price, by WARNER & SOUTHMAYD, Agents. *Utica, Dec. 7, 1830.* 49

SCOTT'S FAMILY BIBLE.

HASTINGS & TRACY, No. 94, Genesee street, have just received a new supply of Scott's Family Bible, which will be sold low.

Also, A scriptural Answer to the Question—How may I know that I am an adopted Child of God? By Rev. Nath'l Dwight. *June 21, 1831.*

DEFAULT having been made in the payment of part of the amount secured by a mortgage, dated March 27th, 1829, and recorded July 20th, 1829, in the clerk's office of the county of Oneida, in book P. of mortgages, pages 44 and 45, executed by Thomas Hawley to Jane Lynch and Peter Augustus Jay, executrix and executor, &c. of Dominick Lynch, deceased, of all that part of great lot No. two, in the fifth allotment of Oriskany patent, in the town of Rome, Oneida county; beginning at a point in the centre of the highway, where the road from Rome to Floyd intersects the Wright Settlement road, and runs thence along the centre of the Floyd road, south eighty-five degrees east, twenty-four chains and thirty-five links, to the line of the said great lot No. two; thence along the line of said lot, south forty-five degrees west, thirty-four chains and eighty links, to the centre of the Wright Settlement road; thence along the said road north, twenty-seven chains and twenty links, to the place of beginning; containing thirty-two acres and eighty hundredths of land:—Notice is hereby given, that the premises so mortgaged will be sold at public auction, pursuant to the power of sale contained in said mortgage, and to the statute in such case made and provided, on the 29th day of December next, at 10 o'clock in the forenoon, at the hotel now kept by Freedom Tibbits, in Rome, in said county of Oneida. The amount this day claimed to be due on said mortgage, is $88.59. Dated July 19, 1831.

JANE LYNCH & PETER A. JAY,
Executors, &c. of D. Lynch, dec'd.
S. B. ROBERTS, Att'y. 29w24

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.

Utica, June 16, 1830. 24

MORE NEW BOOKS.

LECTURES on Botany, by Mrs. Almira H. Lincoln, vice-principal of the Troy Female Seminary, a new edition, enlarged and improved.

A supply of the new and improved edition of Olney's School Geography.

An abridgment of Ainsworth's Latin Dictionary, by Charles Anthon, Esq.

An improved Grammar of the English Language, by Noah Webster, LL. D.

Also, The Merchant, or Practical Accountant, being a series of mercantile accounts, by T. H. Goddard.

Just received by HASTINGS & TRACY,
June 28, 1831. No. 94, Genesee st.

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of my Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words blown in the glass, "SWAIM'S PANACEA, PHILADA." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine, when my signature is visible; *to counterfeit which will be punishable as forgery.*

The increasing demand for this celebrated medicine, has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium. Its astonishing effects and wonderful operation have drawn, both from patients, and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations*. The Proprietor pledges himself to the public, and gives them the most solemn assurance, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. WM. SWAIM.

WARNER & SOUTHMAYD, sole agents for Utica.
Utica, February, 1830. 51

DR. ROBERTS'
WELCH MEDICAMENTUM,

FOR the cure of Dyspepsy, Liver Complaint, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypochondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediately; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation at the heart; gives circulation to the blood; restores bloom to the sallow or sickly check, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseased state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

UTICA, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to my business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency, and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL

From Rev. Dr. Lansing, pastor of the 2d presbyterian church in Utica:— UTICA, *Jan. 6, 1830.*

DR. HITCHCOCK—Dear Sir—I have always been one of the number of those who have placed little confidence in *nostrums* or *specifics*; and for this reason, although I saw your advertisement of the Welch Medicamentum, I could not bring my mind to consent to use it. My sufferings from indigestion, during the past summer, were so severe as to materially affect my comfort, and my capacity for usefulness. I have reason to thank you, Sir, that on hearing of the state of my health, you sent me a bottle of your Medicamentum. I have taken it faithfully, and with entire success. I have not been visited with one of those turns of distress, which before were weekly periodical, since I began to take your valuable medicine. Could I receive the same relief which I have hitherto experienced, on the condition of taking it for life, I should cheerfully comply with such condition.

Your's, very truly. D. C. LANSING.

UTICA, *July* 17, 1829.

SIR—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce it into general use. A. P. PAINE.

UTICA, *June* 10, 1829.

I certify that I was attacked with a very severe cholic. After taking two table spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK, at his Medical Dispensary, corner of Genesee & Catharine streets, Utica.
July 28, 1829. 30

DR. STERRY'S HAIR REGENERATOR, AND PURIFIER OF THE SKIN.

DR. STERRY, after much attention to the important subject of preserving the human hair, has, after many experiments, chemically and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon briliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance; whereas rouge closes the pores, and causes wrinkles and roughness, and requires renewing every day.

Sold by M. HITCHCOCK, at his Medical Dispensary, corner of Genesee & Catharine streets, Utica.
Utica, July 28, 1829. 30

TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. Any person becoming responsible for seven copies or more, will be entitled to one copy gratis.

IV. Wherever ten responsible subscribers shall have been obtained within the limits of any religious society, the clergy